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METHODIST HYMNOLOGY;

COMPREHENDING

NOTICES OF THE POETICAL WORKS

OF

JOHN AND CHARLES WESLEY.

SHOWING THE ORIGIN OF THEIR HYMNS IN THE METHODIST EPISCOPAL, METHODIST EPISCOPAL SOUTH, AND WESLEYAN COLLECTIONS;

ALSO,

OF SUCH OTHER HYMNS AS ARE NOT WESLEYAN, IN THE METHODIST EPISCOPAL HYMN-BOOK,

AND SOME ACCOUNT OF THE AUTHORS;

With Critical and Historical Observations.

BY DAVID CREAMER.

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TO

REV. THOMAS B. SARGENT,

OF THE BALTIMORE ANNUAL CONFERENCE OF THE METHODIST E. CHURCH,

This Volume,

THE RESULT OF SEVERAL YEARS' STUDY, COMMENCED AND COMPLETED,

WITH HIS AID AND ENCOURAGEMENT,

IS RESPECTFULLY INSCRIBED,

AS A TOKEN OF GRATEFUL ACKNOWLEDGMENT,

BY HIS SINCERE FRIEND,

THE AUTHOR.

PREFACE.

UNIMPORTANT as the present work may appear, and humble the place it may fill in the department of *our* sacred literature, the author would be unjust to himself, were he to send it forth without sending with it some account of the circumstances under which it was prepared. Early in life he became a member of the Methodist Episcopal Church, the spiritual birthplace of his honored parents, and of a sainted maternal grandsire. With his religious habits came an increasing desire to do something that would advance the cause of Christ, and promote the interests of his church; but being sedulously engaged in mercantile affairs, his leisure hours alone could be devoted to literary pursuits. Among these the history of his own denomination; the records of the good and the great that have adorned her pulpits and literary walks, and the memoirs of whose lives and labors constitute an inheritance for the children of the church above all price; were some of the chief sources whence he derived spiritual and mental food. Of course, the works of the venerated Wesleys were not overlooked; and the poetic talent they exhibited presented attractions not to be found elsewhere. The HYMN-BOOK, which is composed principally of their poetical effusions, soon obtained a place high in his affections, and he desired to know more about its history and contents than could be obtained from merely perusing its pages. Collateral aid was invoked. Little, however, could be found in this country; and years passed by ere he could accomplish his purpose by importing from England a complete set of the *Poetical Works* of Messrs. John and Charles Wesley, as far at least as they contribute to the contents of the Hymn-book. These works he has now secured and consulted, with the exception of a single small tract. And, fortunately, that is noticed so fully by Mr. Jackson in the English edition of his Life of its author, as to leave but little, if anything, unknown concerning it. While in the pursuit of his studies, the thought was suggested to him, that others might feel the same

desire to become better acquainted with the history of the Hymn-book; that prompted him to his researches, and he eventually determined to embody his labors in a volume, and publish them. After he had been thus engaged for some time, he was greatly encouraged in his undertaking by finding, in a minister of our church, one who regarded its hymnology with an interest equal to his own. Since then they have in a measure pursued the subject together, and to him the author is indebted for much valuable information in the preparation of his work.

When the author first directed his attention to Methodist or Wesleyan hymnology, the subject had attracted but little public interest. Soon after his earliest newspaper articles were published, he was somewhat, though agreeably, surprised to find that, simultaneously with himself, two other persons, one in our own country, the other in England, were devoting some attention to the same topic; both of whom have since published the results of their labors: the former, Dr. Floy, in a review of the M. E. Hymn-book in the Methodist Quarterly Review for May, 1844; the latter, Mr. Burgess, in a small volume, entitled "Wesleyan Hymnology, or a Companion to the Wesleyan Hymn-book," which appeared in London, in 1845, and passed to a second edition the following year. During the past year, the M. E. Church, South, have published a new collection of Hymns, prepared by an able committee, of which the Rev. Dr. Summers was chairman. An elaborate review of the new Hymn-book, comprising upward of sixty pages, appeared in the Southern Methodist Quarterly Review for January, 1848. These publications, together with a small tract of thirty or forty pages, ably written by the Rev. Thomas Roberts, and issued at Bristol in 1808; the brief but valuable observations of Mr. Watson, in his Life of Wesley; the still more concise remarks of Mr. Moore; and the equally interesting, but more extended, review of Wesleyan poetry, by Mr. Jackson, in his biography of Charles Wesley; in connection with which, perhaps, ought to be mentioned the remarks of Milner, in his Life of Dr. Watts, of Holland, in his Psalmists of Britain, and some brief notices by James Montgomery, in his Christian Psalmist, and other works; comprise nearly all that has been published on this deeply interesting and important department of church literature.

Although the work now presented to the public is the latest

and most comprehensive history of Methodist hymnology that has yet appeared, the author having enriched its contents from all available sources, he is fully aware that the subject is by no means exhausted. And if he shall awaken new interest in the minds of the membership in relation to an important, though long-neglected, part of sacred literature, but one intimately associated with our history as Methodists; and especially if he shall be the occasion of bringing abler pens, and better hearts, to the consideration and elucidation of this subject, he will find an ample reward for his labors in the pleasing and approving consciousness of having done his duty, and accomplished a "good work."

The PLAN of the following work is simple, consisting of *three parts.*

PART FIRST embraces brief *sketches of the authors of the hymns* in the Hymn-book of the Methodist Episcopal Church, biographical, historical, and critical; showing the relation each sustained to Methodism, when there was such a connection, and giving such other facts as it was thought would be most interesting, in the limited space allowed for that purpose. This portion of his work has cost the author much less trouble, and is, perhaps, of less importance, than either of the other parts.

PART SECOND is devoted entirely to a history and review of the *poetical works* of John and Charles Wesley. Here is shown the origin of all their hymns, first, in the Hymn-book of the Methodist Episcopal Church, then such hymns as are found in the Hymn-book of the Methodist Episcopal Church, South, *but not in the former work;* lastly, such hymns as are in the Wesleyan collection, *but not in either of the other two works.* It is desirable that this feature of the plan should be remembered in reading the *Second Part.* The number of poetical publications, large and small, of John and Charles Wesley, amount to over forty; but several of them are compilations, principally however from their own works. The first Hymn-book published by Mr. J. Wesley was in 1738, the last in 1788, just *half a century* intervening between them.

In this part of his work the author thinks he has given some facts in the lives of the brothers not mentioned by their biographers, and of course not generally known. He also thinks some additional light has been elicited, by which the future historian

of Methodism may be led to correct conclusions on certain obscure or uncertain points.

Part Third. This part of the work—although in reference to some hymns similar statements are repeated—contains the greatest variety of topics, and by many will be considered the most valuable, if this term may be applied to any portion of it. The hymns in the Methodist Episcopal Hymn-book are noticed in consecutive order; the original *title* of each hymn is given, when there is one; the *text* of Scripture on which founded, whether the hymn be a paraphrase of a number of verses, or a dilatation of a single verse, or part of a verse; the full number of *original stanzas;* notices of *alterations*, *omissions*, *emendations*, &c.; occasional *defects* developed; *beauties* exhibited; *sublime passages* of thought or expression pointed out; *omitted stanzas* of a remarkable character, and there are many such, are inserted, some of which will be found necessary to a proper understanding of those that have been retained; *occasional observations*, critical, historical, and exegetical, are introduced; *parallel passages* from our poet and the best English poets, living and dead, are quoted, showing a remarkable coincidence in thought and expression, from which it will appear that in plethory of poetic inspiration, sublimity of matter and conception, and classical purity of style, Wesley was in all respects their equal.

Deficient in many respects as the work may be, no labor nor expense has been spared in procuring from all available sources, but principally by importation from London, works of reference, to insure full and correct information on all points. The original texts of all the hymns in the Hymn-book, with but very few exceptions, have been examined in the works of the authors. This has enabled the writer to point out what alterations, omissions, and emendations, have been made in the hymns either by the compilers of our collection, or by others. The volume may be consulted with nearly equal interest by the different branches of the great *Wesleyan Methodist family;* and the author flatters himself that his humble attempt to produce a work on a subject that has received, especially in this country, comparatively little attention, will not be deemed altogether undeserving of notice. He, however, with becoming diffidence, places it upon the altar of public opinion, and shall patiently await the verdict.

The author's thanks are due to several individuals for their

kindness and courtesy in furnishing him, or procuring for him, valuable works of reference, without which his volume would be less complete than it now appears. He therefore returns his most respectful acknowledgments to the Rev. Thomas B. Sargent and John G. Chappell, Esq., of Baltimore; and to Richard Baynes, Esq., of London, for the very important aid they have rendered him in the preparation of this work. D. C.

E. Monument-street, Baltimore, May, 1848.

REPORT OF THE COMMITTEE OF THE BALTIMORE ANNUAL CONFERENCE, BALTIMORE, MARCH, 1848.

The committee to whom was referred the MSS. of brother David Creamer of this city, entitled, "A History of the Hymn-book of the Methodist Episcopal Church," beg leave respectfully to report,—

That they have examined the work as carefully and minutely as the limited time afforded them allowed, and are of opinion that it will be a valuable and important contribution to our sacred literature, on a subject confessedly inaccessible to the researches of our ministry and membership generally, and especially in this country.

The book contains the results of six years' absorbing study of this engaging branch of sacred poetry, with unequaled aids and facilities, embodying a brief memoir of each lyrist to whose sanctified genius the church is indebted for these "Songs of Zion;" verifying the authors of the hymns in our book, as far as they have been discovered, giving in many instances the time and occasion of their composition, and, besides, a mass of critical observations, which we are convinced will give new information to a majority of readers. The entire production is so fully WESLEYAN and METHODISTIC, that your committee are of opinion, that this conference may safely advise its immediate publication by our Book Concern; and as the hymnology of the church is in various quarters attracting increased attention, we may, as a conference, recommend the book to the favorable consideration of the coming General Conference of our church.

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METHODIST HYMNOLOGY.

PART I.

CONTAINING SOME ACCOUNT OF THE AUTHORS OF THE HYMNS IN THE METHODIST HYMN-BOOK.

In the Hymn-book of the Methodist Episcopal Church there are *six hundred and ninety-seven* hymns; and, although Mr. Charles Wesley wrote at least *five hundred*, and Mr. John Wesley about *thirty*, the remaining hymns were contributed by upward of thirty different authors. Among these are the elder and younger Samuel Wesley, father and brother of the *founder of Methodism*. It will be our province, in this part of our work, to give some account of these several authors: principally, however, as relates to their contributions to Methodist hymnology; their association, incidental, or otherwise, with Methodism; or their character as hymnologists, derived from such sources of information as may be within our reach. These, in some instances, being very limited, our sketches will be correspondingly brief; nor shall we in any case substitute our own imperfect observations for what we may find already prepared to our hand, of an authentic character, and in a more finished style; making always due acknowledgment for every such quotation. We begin with the *poet of Methodism*.

Charles Wesley.

The Rev. Mr. Burgess,* author of a valuable and highly interesting work, entitled "Wesleyan Hymnology," remarks: "While contemplating the human agency by which God was pleased to carry on the great work of Methodism, we should never forget the venerated name of Charles Wesley. He was a lively and powerful preacher of the gospel, and, in his earlier days, assisted his brother very considerably by his ministerial labors. But his chief and distinguishing excellence was, his talent for sacred poetry. He has been denominated, with great justice and propriety, the *bard of Methodism.*

"As God was about to raise up a new body of professing Christians, who were in time to become very numerous on both sides of the Atlantic, it was proper and necessary that they should be furnished with a sufficient variety of suitable hymns for public worship and for all devotional purposes. Nothing existed in those days, that could by any means answer the de-

* In the "Wesleyan Takings," supposed to be written by the Rev. James Everett, Mr. B. is thus *taken:* "Considerable skill in music, both as a composer and player on the piano forte. A good volume of voice; clear in his conceptions, and exquisite in his definitions; full of interest. A man upon whom the sun of science has shone from above, and upon whom industrious teachers have scattered the seeds of instruction below; but whose mental soil, independent of these, stirred and manured by self-cultivation, would have produced not only flowers and fruit, but trees of stately and noble growth. Son of a preacher, set out in 1812—no inapt illustration of—*For his letters, say they, are weighty and powerful; but his bodily presence is weak.*"

mands or supply the wants of this new society. The version of the Psalms by Brady and Tate, though it possesses some merit, and exhibits some specimens of tolerably good poetry, would, on the whole, have been very meagre and unsatisfactory to those who had entered so largely into the enjoyment of Christian experience and Christian privileges. Even Watts's Psalms and Hymns, though by far the best collection of devotional poetry then extant, were in some respects unsuitable, and, as a whole, insufficient. As John Wesley and Fletcher had each his own peculiar department in the common work—a department for which each was eminently fitted, and to which their energies were faithfully and perseveringly applied—so also Charles Wesley had his own peculiar department; one for which he was specially qualified, and in which no other person could have succeeded so well. Had not Charles Wesley been providentially led to write sacred poetry, there would have been a very serious deficiency in the system of Methodism; its progress would not have been so rapid, nor its influences so extensive. It could not have been so serviceable in kindling and sustaining the devotional spirit in the great congregation, or in aiding the religious exercises of the family and the duties of the closet. It could not have contributed so largely to alarm the careless and impenitent sinner; to encourage and assist the sincere seeker of salvation; to comfort the Christian believer amid all the difficulties and discouragements of his way; to urge him on to the pursuit and attainment of high degrees of holiness; to administer consolation to the subjects of pain and affliction; and to enable the dying Christian to meet the last enemy with composure and fortitude, triumphing

through his great Redeemer. To Watts and to Charles Wesley this honor peculiarly belongs; and to the latter in as high a sense as to the former. Watts, indeed, took the lead; he had the precedence, in point of time: but, in every other respect, the two poets may be considered as occupying the same rank: only with this difference, that Wesley's talents were destined specially to serve the interests of Methodism; and Watts's, those of other Christian denominations.

"If we view the Wesleyan hymns merely as poetical compositions, we shall find them to be of a very superior description, and deserving of the highest rank among productions of this class. Excepting a small proportion of Watts's hymns, and some of more recent date by Cowper, Montgomery, Heber, and a few others, there are no hymns whatever that deserve to be ranked with those of Charles Wesley. Doddridge, Toplady, Newton, Cennick, Steele, Beddome, and a host of others, are of an inferior class. Even Watts, with all his greatness and excellence, is not entitled to that unqualified commendation which by many has been bestowed upon him. It has long been the opinion of the writer of these remarks, that in a poetical point of view the great majority of Watts's psalms and hymns are not a whit above mediocrity, and many of them below it. It was a circumstance highly advantageous to the poetical character of Charles Wesley, that his compositions were submitted to the keen and discriminating eye of his brother John, and that from the whole was formed that admirable selection which is found in the general Hymn-book. For, on examining the entire mass, it will appear that those hymns and verses which were omitted, were, with few exceptions, much inferior

to those which were taken; and that we have in that publication the best and choicest portions of the whole. Had the excellent Watts possessed some friend, who would have acted in a similar way toward him, by selecting, abridging, and retrenching, from the entire mass of his sacred poetry, and would have published this residuum only, that eminent man might have appeared to greater advantage as a Christian poet. There are many of Watts's compositions so meagre, so barren in poetic beauty, so destitute of dignity, that were these the only specimens of his ability, we might doubt whether he ought to be numbered among poets at all. But, on the other hand, it must be allowed, that some of his compositions possess high degrees of excellence and merit. Those of Watts's psalms and hymns that are embodied in the Wesleyan collection are the best that he ever wrote. Had he written no others, his name would have been immortalized among the lovers of sacred poetry, and his rank among Christian poets would have been as high as it now is.

"Some may be disposed to inquire how it is, that the high claims of Charles Wesley, as a writer of sacred verse, have been so generally overlooked, and that his compositions are so little known beyond the pale of the Methodist societies and congregations. Various causes, undoubtedly, have concurred to produce this effect. That they who are strangers to inward and experimental religion, should not relish or admire such works, is just what might be expected. These hymns are full of religion; every sentiment is most decidedly edifying and devout. There is nothing to gratify a carnal taste; nothing to encourage pride, self-esteem, love of worldly honor and applause; nothing to meet the feelings of

those who are desirous of sensual pleasures and indulgences; and nothing adapted to the views of those who would reduce religion to a mere set of opinions, and a round of external observances. They who reject all that constitutes the life, and power, and essence of inward religion, will, of course, reject a book which everywhere assumes the supreme importance and the absolute necessity of that experience, to which they know themselves to be total strangers. The depravity of our fallen nature, the carnality of the mind, and our consequent aversion to the heart-searching and humbling truths of Holy Scripture, will fully account for the neglect and dislike of these hymns among many.

"That these hymns have been greatly undervalued by others, may be attributed to Calvinistic prejudices. They who in their theological views adopt a larger or smaller proportion of the peculiarities of Calvinism, will, of course, seek for hymns written by persons of their own sentiments: and this, unquestionably, is one principal reason why, by many, the hymns of Watts, Doddridge, Toplady, Hart, and Newton, are preferred to those of Wesley. Had Charles Wesley been a Calvinist, and had he, with precisely the same degree of poetical talent and skill, interspersed a little Calvinian theology throughout his hymns, they would, no doubt, have been lauded and prized most highly among the Independents, the Baptists, and all classes of evangelical non-conformists; and ere this time if Watts, Doddridge, Hart, and similar writers, had not been excluded from their sanctuaries, at any rate Wesley would have taken the precedence of them all, and would have stood first on their list. And among the pious ministers and members of the Church of England, some, in consequence

of their Calvinistic predilections, and others, through a fear of receiving or sanctioning anything that is not stamped with the approbation and recommended by the authority of prelates and convocations, royal declarations and acts of parliament, have remained insensible to the merits of Charles Wesley's sacred poetry."

But the church is waking up to the claims of her poet, and the *literary world* is beginning *to appreciate* his merits. *James Montgomery*, himself one of England's noblest poets, in his Lectures on Poetry, General Literature, &c.—a work which has become a part of the standard literature of the age—has made honorable mention of Charles Wesley as a poet; as he has also done in two other works, namely, the *Christian Poet* and the *Christian Psalmist*. In the last-mentioned work he speaks of him thus: "Christian experience, from the deeps of afflictions, through all the gradations of doubt, fear, desire, faith, hope, expectation, to the transports of perfect love, in the very beams of the beatific vision; Christian experience furnishes him with everlasting and inexhaustible themes: and it must be confessed that he has celebrated them with an affluence of diction, and a splendor of coloring, rarely surpassed. At the same time he has invested them with a power of truth, and endeared them both to the imagination and affections, with a pathos which makes feeling conviction, and leaves the understanding little to do, but to acquiesce in the decisions of the heart. As the poet of Methodism, he has sung the doctrines of the gospel as they are expounded among that people, dwelling especially on the personal appropriation of the words of eternal life to the sinner, or the saint, as the test of his actual state before God, and admitting nothing less

than the full assurance of faith as the privilege of believers:

'Faith, mighty faith, the promise sees,
Relies on that alone,
Laughs at impossibilities,
And says, "It shall be done."

'Faith lends her realizing light;
The clouds disperse, the shadows fly,
The Invisible appears in sight,
And God is seen by mortal eye.'

"These are glimpses of our author's manner: broad indeed, and awful, but singularly illustrative; like lightning out of darkness, revealing for a moment the whole hemisphere."

This beautiful extract, while it does justice to Charles Wesley, is creditable to Montgomery, as the opinion of the greatest living English poet, and the most competent person to appreciate the merits, and describe the true character, of C. Wesley as a poet; and, whatever others may say to the contrary, the sentiments here recorded will hereafter be the standard by which his poetry must be estimated.

John Wesley.

The first poetical productions of John and Charles Wesley were published jointly, but without any means of distinguishing between them. The Rev. Samuel Bradburn, the intimate friend and companion of Mr. John Wesley, says: "He had a fine taste for poetry, and composed himself many of our hymns; but he told me, *that he and his brother agreed not to distinguish their hymns from each other.*" This is an exceedingly interesting fact, and one which, we think, none of Mr.

Wesley's biographers have noticed. It is evident, however, that it refers only to such of their compositions as were published together in the same volume; for Charles Wesley published several volumes of hymns and poems in his name alone, which were thus authenticated to be his own. But most of their tracts, and some volumes of hymns, were published without either of their names, which may be accounted for by the circumstance related by Mr. Bradburn; although it is well known that much the larger proportion of hymns were written by Charles. This fact is stated in the preface to the English Hymn-book; but the mystery involving the authorship of some hymns will ever be matter of regret to the admirers of the brother bards: but at the same time it will form a lasting memorial of their indissoluble friendship. "Lovely in life, in death not divided," is a sentiment perhaps never more aptly applied than to these incomparable men.

There were in all the earlier poetical publications of the Wesleys a number of *translations from the German.* To ascertain satisfactorily the authorship of these composures has been the anxious desire of some of the most eminent and learned writers of the Wesleyan Methodist Church; among whom, as the most prominent, may be named Mr. Watson and Mr. Jackson. These gentlemen have both recorded their sentiments upon the subject, but they differ in opinion; hence the point, by some, is considered not only unsettled, but having been left undetermined by the brothers themselves, must remain for ever doubtful. And when such minds as those above referred to, in their search after truth, have failed to arrive at a coincidence of opinion, well may those of an inferior mold hesitate ere they

venture to decide. Mr. Jackson, in his Life of Charles Wesley, attributes the translations to John Wesley; while Mr. Watson, in his biography of the latter, ascribes them to Charles Wesley.

Before entering upon an enumeration and examination of the different poetical works of the two brothers, it will be necessary to notice in a preliminary way, and to settle, if possible, the question involved in this controversy, namely: "*Who was the translator of the hymns from the German?*"

As this is a highly interesting and important question, it is proper, in an attempt to elucidate it, that the arguments, *pro* and *con*, should be fairly exhibited. We shall therefore quote from the sixth English edition of Watson's Life of John Wesley, part of his long and valuable *note*, which occurs in the fourteenth chapter, on the subject of Wesleyan poetry. These remarks, not being found in the American edition of the work, are of course not familiar to American readers, and, on that account, will prove the more acceptable. "How many," says Mr. Watson, "of the above-mentioned translations from the German were from the pen of John, and how many were by Charles, will never now probably be ascertained, since they appear chiefly in books published in their joint names. Some have, indeed, attributed the whole of the translations from the German to John, as supposing that Charles did not well understand the German. But of this we have no decisive evidence; and even were it so, he might turn the ruder translations in the Moravian Hymn-book, which are generally very literal, into his own superior verse: or the sense of any hymn might be given by his brother. Certainly there is internal evidence in many of the

translations from the German, published by the Wesleys, of Charles's manner. John's versions are generally more polished and elegant; Charles had more fire, and was more careless. Miss Wesley, indeed, in a note on page 597, vol. vii, American edition of Wesley's Works, is said by the editor to have been of opinion, that the translated hymns, when from the German, were all from the pen of her uncle: but they had long been published before she was born; and she always spoke on the subject as a matter of opinion, and not as grounded on any explicit information which she had ever sought, or had ever received, from her father."

This extract contains the gist of the argument in favor of C. Wesley's claims to the authorship of the translations from the German; but it will be observed that Mr. Watson admits *some* of them to be the work of his brother, though he thinks the exact number will never be ascertained. In the first edition of his biography of John Wesley, which was republished in this country by the Book Concern at New-York, Mr. Watson claims all the translations for Charles; and the extract quoted above was introduced in a subsequent edition of the work. This fact proves that the author's mind had undergone some change, although he still thought he saw in some of the translations certain "internal evidence of Charles's manner."

Mr. Jackson seems to have rested his belief, in favor of John Wesley, upon the circumstances stated by Mr. Watson, namely, the information he received from the daughter of Charles, that the translations were made by her uncle, and not by her father; and the well-known fact that John Wesley was conversant with the German language, while Charles was not. These ob-

jections Mr. Watson has attempted to answer, but certainly not in a manner to preclude all doubt upon the subject.

Mr. Burgess—whose natural and literary endowments are of the highest order, and who has, perhaps, examined the question as thoroughly, and written as extensively upon the subject of Wesleyan hymnology, as any other person—takes the same view as Mr. Jackson. After noticing the facts above stated, he says, "Probably Mr. Watson is quite correct in stating, that John's versions are generally more polished and elegant; Charles had more fire and was more careless. And yet that even John, with all his characteristic calmness and sobriety, could sometimes feel and manifest something of poetic fire, is evident from the last two verses of the hymn [548, our Hymn-book] which is universally allowed to have been written by him. These two verses, especially, are in a very lively, spirited, and impassioned strain; and conclude with the wish often expressed in the compositions of his brother Charles, that he might at once escape from the toils and sufferings of this life, and be admitted into the paradise of God. Mr. Watson thinks that we have no decisive evidence that the translations were all made by John. On that point the present writer takes leave to differ from the great and good man."

Mr. Burgess then notices the "decisive evidence" which John Wesley's journals furnish, that he was acquainted with the German, and that while in Georgia, he read, sung, and preached, in that language—his visit to Herrnhut, in 1738, where he not only heard some of the most eminent ministers preach, but also conversed freely with them in German—and remarks, "We

have no evidence at all that Charles Wesley ever studied the German language, or that he ever read or understood any work written therein." After mentioning the fact intimated above, that all the hymns from the German appeared in the earlier works of the two brothers, when John was undoubtedly familiar with the language, that is, during the years 1739, 1740, and 1742, he proceeds thus :—

"In his sermon, *On knowing Christ after the Flesh*, Mr. Wesley, speaking of the Moravians, twenty-six in number, whom he met with in his voyage to America, says, 'We not only contracted much esteem, but a strong affection, for them on all occasions. *I translated many of their hymns* for the use of our own congregations. Indeed, as I durst not implicitly follow any man, I did not take all that lay before me, but selected those which I judged to be most Scriptural, and most suitable to sound experience. Yet I am not sure that I have taken sufficient care to pare off every improper word or expression.' Now, Mr. Wesley frequently speaks of his brother's hymns, and his brother's poetry; and in referring to the various poetical publications which had appeared among the Methodists, he is always careful to associate his brother with himself. And if Charles Wesley had had any part in translating the German hymns, John Wesley's candor, accuracy, and regard for truth, would have prompted him to say so, and his language would have been, '*My brother and I* translated many of their hymns. As *we* durst not implicitly follow any man, *we* did not take all that lay before *us*,' &c. But here he uses the singular number exclusively, and speaks of *himself alone* as being concerned in translating, judging, selecting, and paring off impro-

per expressions. Taken in connection with all the facts and circumstances of the case, the above-quoted passage of the sermon appears to furnish sufficient and conclusive evidence, that the hymns from the German were all translated by John Wesley, not by Charles."

The above extracts are made because of their importance, and as containing the most comprehensive and correct survey yet taken of the subject; and also, because the work quoted, not having been republished in this country, cannot be consulted by the interested reader. The writer has recently received a letter from Mr. Burgess, in which he refers to the point now under consideration, in the following manner: "I think I have proved (Hymnology, page 38, &c.) that Mr. Watson is wrong in ascribing some of the translations from the German to Charles Wesley. It is the opinion of some competent judges, that what I have there written has set that question at rest, and that henceforward it will be regarded as a settled point, that all translations from the German were made by John Wesley."

As it will be pertinent to the subject in hand, it may not be improper here to insert an extract from a letter written in reply to that from which the above quotation was taken. "In the year 1844, I published in the Christian Advocate and Journal, of New-York, three articles on the Methodist Hymn-book. In my third article occur the following remarks: As to the question, who was the translator of the German hymns? I have to say, in addition to what I have already affirmed, that Mr. Watson admits that John Wesley made *some* of the translations, and Dr. Jackson, that he made *all* of them. And Mr. Wesley himself says, "I translated *many* of their [Moravian] hymns for the use

of our own congregations. Indeed, as I durst not implicitly follow any man, I did not take all that lay before me, but selected those which I judged to be most Scriptural, and most suitable to sound experience." This declaration, I think, should end the controversy, especially as the advocates of Charles Wesley, with Mr. Watson at their head, have no stronger evidence to urge in his favor, than the "internal evidence" by which his translations distinguished themselves.' I had previously referred to Mr. Wesley's Plain Account of Christian Perfection, where he says he wrote the hymn,—

'Thou hidden love of God, whose height,' &c.,

while he was at Savannah, in 1736; and this hymn is a translation from the German of Gerhard Tersteegen. So, you perceive, there is a remarkable coincidence between our views; but yours are far the more ably and elegantly expressed, and while I award you the meed of having settled the question in England, I humbly claim precedence of having done the same thing in America, which, I believe, is generally acknowledged by those who take an interest in the matter, in this country."

It may be furthermore remarked, that the views here educed receive some confirmation from an observation of Mr. John Wesley, in the preface to his "Collection of Hymns for the Use of the People called Methodists." He says, "As but a small part of these hymns is of my own composing, I do not think it inconsistent with modesty to declare, that I am persuaded no such Hymn-book as this has yet been published in the English language." Here is a plain declaration, that but a "small part" of the hymns in the Wesleyan Hymn-book were

composed by John Wesley; for he tells us so himself. Now, if it can be ascertained, to a tolerable certainty, what hymns were written by Charles Wesley, and others, the inference then is fair, that the balance comprise the "small part" which were composed by John Wesley. There are in the Wesleyan Hymn-book, including the Supplement, 770 hymns, 623 of which are the productions of "the sanctified talent of Charles Wesley;" 117 are attributed to other authors, leaving about 30 hymns unaccounted for, 24 of which are *translations from the German.* These 30 we ascribe to John Wesley. Now, we think the most squeamish stickler for grammatical or philological accuracy, will admit that 30 in comparison with 770, or even 561—this being the number of hymns exclusive of the Supplement—may with perfect fairness be considered only "a small part:" hence we infer that all the translations from the German were made by John Wesley.

Samuel Wesley, Sen.,

Rector of Epworth, and father of the founder of Methodism, though the author of but one hymn in our collection, deserves a prominent place among our list of hymnologists. His character as an author and poet, and his relationship to John and Charles Wesley, alike justify the position we have here given him. His principal works are, "The Life of our Blessed Lord and Saviour Jesus Christ; a Heroic Poem, in ten Books;" "The History of the Old and New Testament, attempted in Verse, and adorned with three hundred and thirty Sculptures;" "The Pious Communicant rightly prepared; or a Discourse concerning the Blessed Sacra-

ment;" and a Commentary on the Book of Job, in Latin. Mr. Wesley was also a great controversialist, and wrote several tracts against the Dissenters, which afterward proved the cause of much annoyance and trouble to him. Of his poems, that which has given him the greatest reputation, is entitled, "Eupolis his Hymn to the Creator." Dr. Clarke, in his Wesley Family, speaks in high terms of praise of this composition, and has republished it in that work with very copious and learned notes.

Samuel Wesley, Jun., wrote a poem upon his father, in which he alludes to his parent's poetical works; the History of the New Testament in verse having been severely censured by a writer named Brown:—

"Nor yet unmention'd shall in silence lie
His slighted and derided poetry;
Should Brown revile, or Swift my song despise,
Should other Garths, and other legions rise:
Whate'er his strains, still glorious was his end,
Faith to assert, and virtue to defend.
He sung how God the Saviour deign'd t' expire,
With Vida's piety, though not his fire.
Deduced his Maker's praise from age to age,
Through the long annals of the sacred page;
Not cursed like syren Dryden to excel,
Who strew'd with flow'rets fair the road to hell;
With atheist doctrines loosest morals join'd,
To rot the body, and to damn the mind.
* * * * * *
Though not inglorious was the poet's fate,
Liked and rewarded by the good and great;
For gracious smiles not pious Anne denied,
And beauteous Mary bless'd him when she died."

Samuel Wesley, Jun.

This excellent poet was the elder brother of John and Charles Wesley; both of whom, to some extent, were indebted to him for their support while pursuing their studies at Oxford. Dr. Clarke, who calls him an "eminent man," writes of him thus:—"It is said of Mr. Samuel Wesley, by those who knew him well, that 'he possessed an open, benevolent temper, which he had from nature, which he had so cultivated on principle, and was so intent upon it as a duty to help everybody as he could, that the number and continual success of his good offices were astonishing even to his friends, who saw with what pleasure and zeal he did them; and he was an instance how exceedingly serviceable in life a person of a very inferior station may be, who sets his heart upon it. As his diligence on such occasions was never tired out, so he had a singular address and dexterity in soliciting them. His own little income was liberally made use of; and as his acquaintance whom he applied to were always confident of his care and integrity, he never wanted means to carry on his good purposes; so that his life was a series of useful charity.'

"Mr. Wesley's wit was keen, and his sense strong. As a poet, he stands entitled to a very distinguished niche in the temple of Fame; and it has long appeared to me strange that his poetical works have not found a place either in Johnson's, Anderson's, or Chalmers' collection of the British poets. To say that those collectors did not think them entitled to a place there, would

be a gross reflection on their judgment; as in the last and best collection, consisting of one hundred and twenty-seven poets, it would be easy to prove that Samuel Wesley is equal to most, and certainly superior to one-half, of that number. But the *name!* the name would have scared many superficial and fantastic readers, as they would have been sadly afraid of meeting in some corner or other with Methodism, which is so intimately connected with the name of Wesley. With multitudes, a name is the omen of good or bad luck, according to their fancies or prepossessions.

"But though he has not been brought before the public in any of the above collections, it must not be forgotten that Dr. Johnson has given a quotation from him in the grammar prefixed to his dictionary as the best specimen of that kind of poetry to which he refers. The lines are generally known; but many are ignorant of their author.

EPITAPH ON AN INFANT.

Beneath, a sleeping infant lies,
To earth whose ashes lent,
More glorious shall hereafter rise,
Though not more innocent.
When the archangel's trump shall blow,
And souls to bodies join,
What crowds will wish their lives below
Had been as short as thine!

"The truth and beauty of these lines will be felt as well as seen; therefore every one is a judge of their merit. Mr. Southey, too, in his 'Specimens of the later English Poets,' published in 1807, has noticed him, and given us specimens of his poetical productions."

Besides those in the Hymn-book, Mr. Wesley is the author of the following fine hymns:

"From whence these dire portents around?" &c.
"The Sun of righteousness appears," &c.
"Hail, God the Son, in glory crown'd!" &c.
"Hail, Holy Ghost! Jehovah! third," &c.
"Hail, holy, holy, holy Lord!
Be endless praise to thee," &c.

Dr. Isaac Watts.

Next to Charles Wesley, the Methodists are indebted to Dr. Watts for the number of excellent hymns he has contributed to their standard collection; there being in that work no less than sixty-eight hymns of his composing, besides several others which are his in part. As it would be impossible for the writer adequately to portray his character as a sacred poet, or to describe properly the peculiar merits of his hymns, so it would be impertinent to attempt the task, especially as it has been done so well by abler heads and hands. Therefore let Montgomery, the friend of Watts and of Wesley, though in communion with neither, speak his praise; and if he should seem to give the palm to Watts, let us not be offended, while, as the admirers and followers of Wesley, we hold to a different opinion.

"Passing by" (says Montgomery, in his Christian Psalmist) "Mrs. Rowe, and the mystical rhymes of her age, we come to the greatest name among hymn-writers: for we hesitate not to give that praise to Dr. Isaac Watts. * * * In his 'Psalms and Hymns,' (for they must be classed together,) he has embraced a compass and variety of subjects, which include and

illustrate every truth of revelation; throw light upon every secret movement of the human heart, whether of sin, nature, or grace; and describe every kind of trial, temptation, conflict, doubt, fear, and grief; as well as the faith, hope, charity, the love, joy, peace, labor, and patience, of the Christian, in all stages of his course on earth; together with the terrors of the Lord, the glories of the Redeemer, and the comforts of the Holy Spirit, to urge, allure, and strengthen him, by the way. There is in the pages of this evangelist a word in season for every one who needs it, in whatever circumstances he may require counsel, consolation, reproof, or instruction. We say this, without reserve, of the materials of his hymns: had their execution always been correspondent with the preciousness of these, we should have had a '*Christian Psalmist*' in England, next (and that only in date, not in dignity) to the 'sweet singer of Israel.' Nor is this so bold a word as it may seem. Dr. Watts's hymns are full of 'the glorious gospel of the blessed God;' his themes, therefore, are as much more illustrious than those of the son of Jesse, who only knew the 'power and glory' of Jehovah as he had 'seen them in the sanctuary,' which was but the shadow of the New Testament church—as the face of Moses, holding communion with God, was brighter than the veil which he cast over it when conversing with his countrymen.

"Dr. Watts may almost be called the inventor of hymns in our language; for he so far departed from all precedent, that few of his compositions resemble those of his forerunners: while he so far established a precedent to all his successors, that none have departed from it, otherwise than as according to the peculiar

turn of mind in the writer, and the style of expressing Christian truths employed by the denomination to which he belonged."

While his learned biographer, Milner, contends with Montgomery for the first place among hymn writers for Watts, and quotes the above extracts in support of his position, he is by no means blind to at least some of his favorite's defects. "With all my partiality for Watts," says he, "as a writer of religious song, I am not insensible to the defective tone and expression of some of his hymns, which betray, more indeed in phraseology than in spirit, the neighborhood of a hyper-Calvinistic school. The theology of his day was of a somewhat different mold to that embraced at the present by the majority of the dissenting churches: it had sterner features, and, at the same time, those which were more timid; it spoke in severer accents to the sinner, and in a more glowing and mystic style to the saint; it delighted too much in presenting to the one elements of gathering wrath, without a shelter from the storm, and in pampering the other with the gay and ardent fancies of impassioned eastern poetry. The Calvinism of Watts was of the moderate kind at the close of his career, so much so as to subject him to the charge of Baxterianism; yet still I am by no means certain but that his connection with Dr. Chauncey, a divine of the Crispian stamp, might give a coloring to his creed in early life. It would be an unprofitable task to particularize the luscious phrases which savor of the school—phrases which might easily be altered, and which assuredly *ought* to have been long ago; which, to a mind like Watts's, will bespeak only the triumph of holy love, but which are apt to convey to

unhallowed imaginations a licentious image, and thus degrade the Christian's fellowship with his Redeemer, by an association with terms indicative of human fondness and familiarity. The ardency of pious affection is, indeed, apt to express itself in the language of animal passion. The heart in communion with God will not stay to take the guage of a fastidious delicacy before it gives utterance to its desires; but it by no means follows, that what is proper for the closet is adapted for the sanctuary. There is another fault which may be charged upon some of Watts's compositions, of an opposite character, but which proceeded from the same cause as the one just noticed. There is too little of that sweet persuasiveness, that melting tenderness, in which the gospel addresses the sinner; while harsh expressions occur, breathing a spirit of vindictiveness, which unquestionably does not harmonize with the character of that God who delights in mercy, and which borders upon downright impiety to offer up in praise to him. It would be a boon to the dissenting congregations, if some one, of kindred spirit and competent ability, (and such a one doubtless might be found,) would give his hymns the benefit of a careful correction and revision. The productions of Charles Wesley have been revised and expurgated, and re-revised; and the memory and claims of Watts imperatively demand a similar service."

Nearly every one of Watts's hymns in the Methodist Hymn-book has been subjected to just such a "correction and revision," as Mr. Milner had sagacity enough to see they required, notwithstanding their high degree of excellence; and that, too, by no less a personage than the same who "revised, and expurgated, and re-revised," the productions of Charles Wesley. It may

be safely affirmed that there never was a person who possessed a nicer taste and discrimination, in that department of sacred poetry intended for devotional purposes, than Mr. John Wesley; and it is admitted by all who have expressed an opinion upon the subject, that his brother's hymns have been greatly improved by passing through his hands. And Mr. Milner himself has acknowledged that several of Dr. Watts's compositions are also indebted to the same source for their peculiar beauty of diction and strength of expression. It will be quite in place here to point out some of these corrections and improvements. But it may appear unreasonable that Mr. Wesley, after cautioning those who might reprint his and his brother's hymns, against all attempts to alter them, should himself alter the hymns of others. To a charge of this kind, we would reply, in the words of Mr. Burgess, (to whose interesting work it affords the writer real pleasure frequently to allude,) that "among all those, who in their collections have made free with Wesley's hymns, perhaps there has not been one, with the exception of Montgomery, whose poetical taste and judgment could be considered anything like on a par with those of John Wesley."

If the original hymns be compared with the hymns as altered by Wesley, it will be found that the alterations seldom or never affect the sentiment, but merely the language, which is made more chaste, elegant, and poetical; and the alterations must be pronounced decided improvements. The following are specimens:—

Watts's original.

"Run up with joy the shining way,
To embrace my dearest Lord."

Altered by Wesley.

"Run up with joy the shining way,
To see and praise my Lord."

Watts's original.

"Nations, attend before his throne,
With solemn fear, with sacred joy."

Altered by Wesley.

"Before Jehovah's awful throne,
Ye nations, bow with sacred joy."

Watts's original.

"The God that rules on high,
And thunders when he please,
That rides upon the stormy sky,
And manages the seas."

Altered by Wesley.

"The God that rules on high,
That all the earth surveys,
That rides upon the stormy sky,
And calms the roaring seas."

Watts's original.

"He dies, the heavenly Lover dies;
The tidings strike a doleful sound
On my poor heart-strings: deep he lies
In the cold caverns of the ground."

Altered by Wesley.

"He dies, the Friend of sinners dies!
Lo! Salem's daughters weep around!
A solemn darkness veils the skies;
A sudden trembling shakes the ground,"

Watts's original.

"Look how we grovel here below,
Fond of these trifling toys;
Our souls can neither fly nor go
To reach eternal joys."

Altered by Wesley.

"Look how we grovel here below,
Fond of these earthly toys;
Our souls how heavily they go,
To reach eternal joys."

Mr. Milner, in an extended review of Watts's poetry, in which he endeavors to estimate the relative merit of Watts and Wesley, as poets,—the two greatest hymnists, says he, "undoubtedly that our country can boast," —endeavors, but evidently not altogether even to his own satisfaction, to make it appear, as above intimated, that Watts is the greater of the two. One of whose "principal excellences" is said to be "the variety of his powers;" but which "excellence," of course, would not be so apparent were it not brought into favorable contrast with the "little variety of manner, and less variety of matter"—*principal defects!*—of the "far greater mass of religious poetry" of Charles Wesley. Mr. Milner has undoubtedly ventured this judgment upon his hymns, in utter ignorance of the character of the "far greater mass" of Mr. Wesley's poetry; and he has very probably drawn his opinion from—which of themselves should have produced a different judgment—merely such of his hymns as are in general use among the Wesleyans. It is true, he tells us the poetical productions of Charles Wesley "are *said* to amount to *forty-eight* distinct publications," but he does not inform us that he has seen or examined any of them; or his regard for truth, we may charitably conclude, would never have suffered his partiality for his favorite so to prejudice his mind as to allow him to pen the following remarks, which certainly have not their foundation in fact.

"Many," says Milner, "of Charles Wesley's pieces wear the exclusive aspect of the sectarian; he casts his mite into the treasury of a party; he writes as the 'poet of Methodism,' not as the servant of the universal church. The paucity of his topics produces frequent repetition—a tiresome amplification of the same thought and theme; and though this may be regarded as an excellency or a defect, according as the religious opinions of his critic agree or differ from him, there can be no question that the *amount of genius* requisite for the composition of such hymns was far *less* than that which Watts brought and employed in his task." We again affirm, and do it without the least hesitation or reservation, that the above sentiments, as far as they refer to the "paucity of topics" exhibited in Charles Wesley's poetry, have their origin in *ignorance*—perhaps it ought to be said, want of information—or, in unconquerable prejudice. Has Watts paraphrased nearly the whole book of Psalms? so has Wesley. Are most of Watts's hymns founded upon portions of the sacred Scriptures? Wesley's, to use the language of Montgomery, "make the whole tour of Bible literature." Hence, as they both have drawn their inspiration, subjects, and matter, from the same sacred sources, and Wesley being the more prolific writer, it is fair to conclude, even without a critical examination of their works, that an equal, if not a greater, "variety of topics" should characterize Wesley's hymns. But while Wesley, on the one hand, has devoted a whole volume to a single subject, as his "Hymns on the Trinity" and the "Lord's Supper," which certainly does not betray either a *want of genius*, or only a *small amount of genius;* so, on the other hand, some of his

volumes scarcely contain two compositions upon the same subject, as his "Family Hymns," and "Hymns of Intercession for all Mankind," which unquestionably demonstrates a genius of the very highest powers, and of almost universal application. The man, perhaps, is yet unborn who is properly and fully to estimate and portray the abilities of Charles Wesley as an English poet; but there need be no fears that such a person never will be born.

It is really amusing, though hardly edifying, to see with what tenacity our author pursues the "poet of a party"—as he has been pleased, rather illiberally, to designate Watts's Arminian rival—challenging and contesting his claims to all those virtues with which he would invest his favorite: Not only are Watts's excellences magnified when brought into juxtaposition with Wesley's defects, but even an excuse—satisfactory, of course—for Watts's faults may be educed from a comparison of the circumstances under which the poets respectively wrote. Hear Milner:

"The faulty versification and inelegant construction of some of Watts's hymns, which have been pointed out as their principal defects, would never have occurred had they been written under the same circumstances as those of his Arminian successor. The former wrote principally in his youth, the latter in the full vigor of ripened manhood; to the former hymnic composition was an occasional recreation, to the latter, at one period, it was his chief employment. It is well known that Mr. C. Wesley desisted from his itinerant ministry, and abandoned the fatiguing journeys of his brother, for an ultimate residence in London and Bristol—the consequence of indolence, say some; a just appreciation of

his own powers, say others. A considerable portion of his time was now devoted to poetical enterprise, to which he sedulously directed his talents; he measured the object before him, in its height, and length, and depth, and breadth, and carefully trained and disciplined his spirit for his task:

'His soul was like a star, and dwelt apart.'

"But it was otherwise with Watts: none of those who had preceded him in this species of writing had attained any excellence so as to stimulate his genius and call forth his powers; the hymns in use were so miserably defective, and the task of surpassing them so easy, that he did not generally 'gird up the loins of his mind.' This is to be lamented as the occasion of all his blemishes in composition. There is, however, far less appearance of effort in his hymns than in Wesley's; they are less strained and artificial, and bear in a higher degree the stamp of being the spontaneous effusions of devotional feeling."

There is another paragraph I must introduce, wherein Watts's biographer has attempted to sketch the relative characteristics of some of the principal hymn writers, in which he has evidently taken his cue from Montgomery; and it must be admitted, that, next to the Moravian bard, no author, without the pail of Methodism, has treated Charles Wesley with more fairness than Milner.

"Many laborers," says he, "have indeed since appeared in the field, some of undoubted talent, and all have trod in his [Watts's] steps; yet his sacred songs remain, as a whole, unsurpassed and unequaled, and are far more generally used in the services of the church than those of any of his successors. Charles Wesley approaches

the nearest to him, but must yield the palm for originality, catholicity, and versatility of genius. Doddridge's hymns are distinguished by their unaffected piety and engaging sweetness, but are often faulty in their poetry, and disfigured by a formal rhetoric. Newton's compositions are clear and evangelical in their sentiments; but prosaic, sometimes wretched in their construction, and, besides, unfit for congregational use. Cowper's mighty, yet sorely crossed and troubled spirit, produced some hymns in the sunshine of his day, which delightfully embody the experience of the Christian heart; some also of high and solemn character, written in 'the twilight of departing reason,' on the verge of 'blackness of darkness.' Toplady, with all his churlishness, has struck off tones from David's harp, not inferior in vigor and musical intonation to any of his compeers. Beddome's humble and unpretending verse, barren in poetry, will yet remain, for its instructive metrical aphorisms, a lasting blessing to the families of the righteous. Heber's performances have probably been admired more, and deserve it less, than any of the preceding; for though arrayed in the 'purple and fine linen' of glittering diction, they are poor in thought and defective in spirituality. These, and many others whose names have perished, but whose contributions to the treasury of devotion have been preserved, have followed in the track of the nonconformist—their pattern and their guide."

The above extract is not given because of a belief in all its sentiments, but on account of its appositeness to the subject in hand. Perhaps while full justice has not been awarded to Wesley and Heber, an undue amount of praise has been bestowed upon Toplady;

but, on the whole, the criticisms may be deemed judicious. In fairness, however, both to Charles Wesley and Watts's biographer, as well as to gratify the reader, another remark of Mr. Milner in reference to the relative excellences of Watts and Wesley must be noticed. "In estimating," says he, "the merits of these two great hymnists—the greatest unquestionably that our country can boast—I should not hesitate to ascribe to the former greater skill in design, to the latter in execution; to the former more originality, to the latter more polish. Many of Wesley's flights are bold, daring, and magnificent. The spirit of the righteous man, resting secure amid the conflagration of nature's elements, and 'clapping' its 'wings of fire,' is a vision of surpassing grandeur, though the honor of the suggestion is, perhaps, due to Dr. Young."

This certainly is as much as could be expected for Wesley, in a review written expressly in support of Dr. Watts's claims to "the highest place among the hymnists of our land." This high claim, so far as it relates to his "Divine Songs for Children," we have no disposition to question, but rather incline to the opinion of Montgomery, and "give that praise to Dr. Isaac Watts, since it has pleased God to confer upon him, though one of the least of the poets of his country, more glory than upon the greatest either of that or of any other, by making his 'Divine Songs' a more abundant and universal blessing than the verses of any uninspired penman that ever lived."

Notwithstanding we thus admit that Dr. Watts's delightful "Divine Songs" have had a more general circulation, and have been more useful to the rising generations of the last century or more, yet we look anxious-

ly forward to the day when Charles Wesley's "Hymns for Children," which are not inferior to those of Watts, and are more than treble their number, will be published in an attractive form, and placed within the reach of every child and young person in Christendom. See some further remarks on these hymns on page 207.

Dr. Watts published a volume entitled "A Guide to Prayer," intended to assist the youthful Christian in the performance of this important part of devotion. This work, and his version of the Psalms, occasioned the following satirical lines, by Samuel Wesley, Jun., which appeared in the second edition of his Poems, 1743:—

"Form stints the spirit, Watts has said,
And therefore oft is wrong;
At best a crutch the weak to aid,
A cumbrance to the strong.

"Of human liturgies the load
Perfection scorns to bear;
Th' apostles were but weak, when God
Prescribed his form of prayer.

"Old David, both in prayer and praise,
A form for crutches brings;
But Watts has dignified his lays,
And furnish'd him with wings.

"E'en Watts a form for praise can choose,
For prayer, who throws it by;
Crutches to walk, he can refuse,
But uses them to fly."

Dr. Doddridge.

We are indebted to Montgomery for the subjoined observations on the hymns of Doddridge and Toplady :—

"All that can be imagined deficient in Addison's hymns, will be found to constitute the glory of Doddridge's. They shine in the beauty of holiness; these offsprings of his mind are arrayed in 'the fine linen, pure and white, which is the righteousness of saints:' and, like the saints, they are lovely and acceptable, not for their human merit, (for in poetry and eloquence they are frequently deficient,) but for that fervent, unaffected love to God, his service, and his people, which distinguishes them. Blessed is the man who can take the words of this devoted servant of Christ, and say, from similar experience,

> 'O happy day, that fix'd my choice
> On thee, my Saviour and my God,' &c.

Or who, sitting down to commemorate the dying love of his Redeemer, can exclaim, 'The King of heaven his table spreads,' &c.; or sing in higher mood, 'Lord of the sabbath, hear us pray,' &c. And how dwelleth the love of God in that heart which can hear unmoved, and without praying to be made a partaker of the same spirit, that sweet and humble appeal, 'Do not I love thee, O my Lord?' The fourth verse presents the touch-stone of Christian profession, experience, and practice :—

> 'Hast thou a lamb in all thy flock
> I would disdain to feed?
> Hast thou a foe, before whose face
> I fear thy cause to plead?'"

Augustus Toplady.

"The hymns of the Rev. Augustus Toplady form a striking contrast with the mild and humane tone of Doddridge's. There is a peculiarly ethereal spirit in some of these; in which, whether mourning or rejoicing, praying or praising, the writer seems absorbed in the full triumph of faith, and, 'whether in the body or out of the body, caught up into the third heaven,' and beholding unutterable things. He evidently kindled his poetic torch at that of his cotemporary, Charles Wesley; and, though inferior in breadth and volume of flame, yet the light which it sheds is not less vivid and sparkling, while it may be said to be more delicate to the eye, and refreshing to the spirits, than that prodigality of radiance which the rival luminary cast alike on everything it touched. 'Rock of ages, cleft for me,' &c., is well known and appreciated. 'Deathless principle, arise,' &c., is scarcely suitable to be sung; but it may be uttered by 'the dying Christian to his soul,' with a joy which he alone can feel, and feel only at the height, in the last moment of time, and the first of eternity. Had this poem appeared without name, it might have been confidently set down as the production of Charles Wesley,—as one of Charles Wesley's loveliest progeny has been fathered upon Augustus Toplady: 'Christ, whose glory fills the skies,'" &c.

Having thus given in full Mr. Montgomery's highly favorable notice of Mr. Toplady, the following additional particulars will not, we think, be deemed illiberal nor irrelevant; while the interest which the subject of hymnology has recently awakened in the churches, together with the character of the facts adduced, will

justify the length to which these remarks may be extended. Full justice we conceive has been awarded to Mr. Toplady, though we may have undecked him of what his admirers have long erroneously considered some of *his* brightest and most valuable poetical jewels. Besides the fine hymn which Mr. Montgomery says has been "*fathered* upon Augustus Toplady," at least two other of "Charles Wesley's loveliest progeny" have shared the same fate; or rather—if the editor of his collected works be not at fault—Mr. Toplady, of his own free will and accord, has *adopted* said "loveliest progeny." Now for the proof of our assertion. The reader is requested to compare the following hymn, with verses 4 and 6 of the first part, and verses 3, 4, and 6, of the second part, of hymn 68 in the Methodist Hymn-book:—

"What though I cannot break my chain,
Or e'er throw off my load;
The things impossible to men,
Are possible to God.

"Who, who shall in thy presence stand,
Or match omnipotence;
Unfold the grasp of thy right hand,
And pluck the sinner thence?

"Faith to be heal'd, I fain would have,
O might it now be given!
Thou canst, thou canst the sinner save,
And make me meet for heaven.

"Bound down by twice ten thousand ties,
Yet let me hear thy call;
My soul in confidence shall rise,
Shall rise, and break through all.

"Thou canst o'ercome this heart of mine,
Thou wilt victorious prove;
For everlasting strength is thine,
And everlasting love."

Also the second and third stanzas of the following, with verses 1 and 4 of hymn 104. The first stanza may also be found in the "Hymns and Sacred Poems" of J. and C. Wesley, 1739, where the hymn originally appeared.

"Father, I want a thankful heart,
I want to taste how good thou art,
To plunge me in thy mercy's sea,
And comprehend thy love to me;
The length, and breadth, and depth, and height,
Of love divinely infinite.

"Jesus, my great High Priest above,
My Friend before the throne of love!
If now for me prevails thy prayer,
If now I find thee pleading there,
Hear, and my weak petitions join,
Almighty Advocate, to thine.

"O sovereign Love, to thee I cry,
Give me thyself, or else I die;
Save me from death, from hell set free,
Death, hell, are but the want of thee;
My life, my crown, my heaven, thou art!
O may I find thee in my heart!"

These hymns are *not* found in Mr. Toplady's Hymn-book, which only purports to be a "collection;" although, according to a remark in the preface, it contains "a very few hymns of his own composing;" but they *do* appear in his collected works, immediately following a volume of his poetry, mostly hymns, entitled "Poems on Sacred Subjects," and probably were included in that work, which the author published in Dublin, in the year 1759, when he was but nineteen years of age. And it is not at all surprising that his biographer should say of these poems, "They are by no means deficient in spirit and force; some of the

verses are truly poetical, and many of the thoughts are new." It is probable the volume, although it exhibited "indubitable marks of genius," did not pass to a second edition during the lifetime of the author, or his avowed hatred of Arminian doctrines, if not his maturer judgment, would have induced him to omit the hymns of Mr. Wesley, which, at the time of their republication in Ireland, had been about twenty years in circulation among the Methodists in England. Nor would the "sins" of Mr. Toplady's "youth" be noticed in this place, were it not for the circumstance that they stand recorded in a "verbatim" edition of his works published in London as late as the year 1837; the editor of which is quoted above, and who, we must of course suppose, was ignorant of the fact that he was perpetuating proof of the plagiarism of his admired author. Let, however, the following, in palliation of the "small inaccuracies of these juvenile compositions," still be his apology: "The youth," says his biographer, "and inexperience of the writer must be looked upon as an extenuation, *so as to preclude every idea of criticism!*"

It would not be at all proper to close our remarks on Mr. Toplady before taking some further notice of the hymn, commencing, "Rock of ages, cleft for me," which we have—reluctantly we confess—consented to ascribe to him; not, however, without being permitted to make the following qualifying statement. By many it is still thought there is some uncertainty in reference to the authorship of this hymn, although it is generally ascribed to *Toplady;* and it certainly does appear both in his Collection of Psalms and Hymns, and his volume of collected works. But as the latter work contains some of Mr. C. Wesley's hymns, as we

have above shown, the fact of the hymn in question being found there, is not deemed sufficient evidence to verify its authorship. Besides, Mr. Watson, in an article in the Wesleyan Methodist Magazine for 1832, says he "must reclaim the hymn for Charles Wesley, who is its rightful author." This, we admit, is all the *direct* evidence possessed, that we are aware of, in favor of Wesley's claim; but Mr. Watson is good authority upon any subject when he speaks positively, which he appears to do in this instance, and his opinion should stand against anything short of demonstration. The hymn in Toplady's volume has four verses, while in the Methodist Hymn-book it has but three. This difference has been accounted for on the following supposition: Toplady has taken Wesley's hymn, and by *transposing* and *altering* the lines, and *interpolating* some of his own, he has "manufactured" the hymn known as his. That he has done this in several other instances has been proved. We will now annex the hymn as written, it is alledged, by Mr. Toplady, indicating by *italics* the alterations and omitted lines in the Hymn-book:—

"Rock of ages, cleft for me,
Let me hide myself in thee!
Let the water and the blood
From thy *riven* side which flow'd,
Be of sin the double cure;
Cleanse me from its guilt and power!

"*Not the labors of my hands*
Can fulfill thy law's commands:
Could my zeal no *respite* know,
Could my tears for ever flow,
All for sin could not atone;
Thou must save, and thou alone.

"*Nothing in my hand* I bring,
Simply to thy cross I cling;
Naked, come to thee for dress;
Helpless, look to thee for grace;
Foul, I to the fountain fly;
Wash me, Saviour, or I die!

"While I draw this fleeting breath,
When my *eye-strings break* in death,
When I *soar* to worlds unknown,
See thee on thy judgment-throne—
Rock of ages, cleft for me,
Let me hide myself in thee!"

Having given the opinion of Mr. Watson, we will do Mr. Toplady the justice to let the reader see what can be said in support of his claims. There is before us a manuscript letter from the learned author of "Wesleyan Hymnology," in which Mr. Burgess says: "As to the hymn ascribed by me to Toplady, but by Mr. Watson to Charles Wesley, I know what Mr. Watson says in the Magazine for 1832, page 102; but I am decidedly of opinion that in that case he is wrong. I have seen the hymn, 'Rock of ages,' in Toplady's collection, and I think the four verses appearing there were the original, as composed by Toplady. The first verse, I believe, ended thus:—

'Be of sin the double cure;
Save me from its guilt and power;'

and among the lines, in a following verse, we have,

'Naked, come to thee for dress.'

This, I think, savors of Toplady much more than of Wesley. What *proof* has Mr. Watson that the hymn was written by Charles Wesley? Is it to be found in any of the publications of the two brothers? and if it be, is it found in any professing to contain none but

their own productions? That hymn stands in our Hymn-book, with a slight exception in one line, [five lines,] exactly as in Montgomery's Christian Psalmist; and I think it was curtailed and amended in its present form either by Montgomery, or by some modern collector of hymns, since Mr. Wesley's days."

To differ in opinion with one who has examined this question with as much attention and ability as has the author of Wesleyan Hymnology, would be presumption; but the writer has ground to know that Mr. Burgess, when he penned the above, had never seen Mr. Toplady's volume of *collected works*, and was not aware that that work contained several of C. Wesley's hymns, which, although considerably altered, can be easily recognized. Still, as before intimated, with the present light, the authorship of this hymn is, by many persons, considered as involved in uncertainty.

Joseph Addison.

Perhaps no name connected with English literature is better known than that which heads this article. Dr. Johnson assigns to him the highest place among prose writers, when he says, "Whoever wishes to attain an English style, familiar, but not coarse; and elegant, but not ostentatious; must give his days and nights to the volumes of Addison." None will dispute this high praise; while all must regret that his treatise on the "Christian Religion" was but half finished at his death, a work dearer to the pious heart than even his papers in the Spectator. Nor can the Christian contemplate, without a sigh, the fact mentioned by his friend Tickell, although it is strangely doubted by Miss Aitkin, that

Addison "had long determined to dedicate his poetry also, for the future, wholly to religious subjects." Great as is his fame, and useful as are his works, both would have been much more so, had he early in life acted upon the principles which he adopted near the close of it, in reference to his literary labors. That so small a part of his writings have a strictly religious tendency, while so large a portion is devoted to the stage, is to be deplored. Had Addison lived to carry out his design in reference to his poetry, or had he pursued such a course from the beginning of his literary career, there can be little doubt that the Christian church would have been greatly benefited in the department of psalmody; and instead of being the almost unknown author of five hymns, he might have written a volume, and thus associated his name in undying companionship with those of Watts and Wesley.

It is surprising that both Tickell and Dr. Johnson, in their sketches of Addison's life and writings, have made no allusion to his hymns; and even his latest biographer, the accomplished Miss Aitkin, has taken but a passing notice of them, while their high character and importance, among all religious denominations, to say nothing of their literary merits, would seem to demand at her hand particular attention. She, however, dispatches this part of her task in the following summary manner: "They [Addison's Saturday papers in the Spectator] are also adorned by several hymns and sacred odes, which are among our best and most popular productions, in a kind which is shown to be a far more difficult one than might have been supposed, by the frequent failures of writers of undoubted merit in other kinds of poetical composition."

Montgomery, Holland, and others, attribute to Addison only *four* hymns, but he undoubtedly wrote *five*, all of which appeared originally in the following numbers of the Spectator, 441, 453, 465, 489, 513. They commence as follow:—

"The Lord my pasture shall prepare."
"When all thy mercies, O my God."
"The spacious firmament on high."
"How are thy servants bless'd, O Lord."
"When rising from the bed of death."

Four of these hymns are found in the Methodist Hymn-book, but some of the verses are considerably altered from the original.

Although Addison's hymns have been universally admired on account of their elegant simplicity of style, objection has been made to them on the ground that, in sentiment, they do not sufficiently express the distinguishing features of the New Testament dispensation; namely, the gift of the Saviour, and the redemption of the world through him. Burgess says of two of them,—

"The spacious firmament on high," &c.,

and

"How are thy servants bless'd, O Lord," &c.:

"If the authorship were unknown, one would hardly suspect that they were written by a Christian." Montgomery says: "The four [five] hymns attributed to Addison are very pleasing. It is only to be regretted that they are not more in number, and that the God of grace, as well as the God of providence, is not more distinctly recognized in them." Holland, after alluding to the declaration of one of Addison's biographers, that he intended to render the whole book of Psalms into

metre, remarks: "The interfusion of evangelical sentiment and feeling, which has made the psalmody of Watts so precious in every Christian community, would not, so far as we may judge from the existing specimens, have characterized the compositions of Addison." That these objections do not apply to all his hymns, will be perfectly apparent by a reference to hymn 75 of the Methodist collection:—

"When rising from the bed of death," &c.,

which is written throughout in a truly evangelical strain, and pervaded by a deeply devotional spirit.

This being the last hymn composed by Addison, it is but fair to conclude, in opposition to the opinion above quoted, that had he lived to accomplish his design in reference to the book of Psalms, it would have been characterized by an "interfusion of evangelical sentiment and feeling." Witness the last two stanzas of the hymn just alluded to:—

"Then see the *sorrow of my heart*,
Ere yet it be too late;
And *hear my Saviour's dying groans*,
To give those sorrows weight.

"For never shall my soul despair
Her pardon to procure,
Who knows thine only *Son has died*
To make her pardon sure."

In order fully to discover and appreciate the peculiar beauties of Addison's hymns, they should be read in connection with the essays as they stand in the Spectator.

The author of "Wesleyan Hymnology" objects to some of Addison's hymns, because they do not rhyme

in the first and third lines. Three are thus deficient, all of which are of the "common metre." Mr. Burgess, evidently with special allusion to Addison, says: "Though some eminent writers of a former day produced hymns on this plan, and hymns of some excellence, their practice is not to be commended; and the partial absence of rhyme in a hymn is in most cases an indication either of inferior talent, or of slovenly and careless composition. When the supplement to the Wesleyan Hymn-book was under consideration, it was strongly recommended by some, and among others, the writer of these remarks, that no hymn should be admitted in which the rhyming of the first and third lines was neglected. But it was observed, in reply to this recommendation, that some hymns of that description had been inserted by Mr. Wesley in the Morning Hymn-book, prepared and published by him for the London congregations; and on this ground it was finally resolved to admit a few." One of these is by Addison: it is entitled, "The Traveler's Hymn," and commences thus:—

"How are thy servants bless'd, O Lord!"

The same writer says of this hymn, with others, that were it expunged from the Wesleyan Hymn-book, its loss could not be justly regretted, and that its place might easily be supplied by another, fully equal in sentiment, and superior in poetical merit. This is from high authority, but its correctness is doubtful; the whole Christian, if not literary, world, seems to be of a different opinion. It must be admitted, however, that the deficiency in rhyme is a blemish; but there are "spots in the sun."

The above "divine ode," which was written by

Addison in the first person singular, was "made," says he, "by a gentleman upon the conclusion of his travels." In the original it has ten stanzas, the 3d, 4th, 5th, and 6th of which, are usually omitted from collections of hymns. They are here annexed:—

"Thy mercy sweeten'd every soil,
Made every region please:
The hoary Alpine hills it warm'd,
And smooth'd the Tyrrhene seas.

"Think, O my soul, devoutly think,
How with affrighted eyes
Thou saw'st the wide-extended deep
In all its horrors rise!

"Confusion dwelt in every face,
And fear in every heart;
When waves on waves, and gulfs on gulfs,
O'ercame the pilot's art.

"Yet then from all my griefs, O Lord,
Thy mercy set me free,
While, in the confidence of prayer,
My soul took hold on thee."

This last stanza expresses the language only of the experimental Christian.

It ought, perhaps, to be mentioned in this connection, that two of Addison's hymns, those founded upon the 19th and 23d Psalms, and which commence thus,—

"The spacious firmament on high,"

and

"When all thy mercies, O my God,"

have been claimed for Andrew Marvell, in an edition of that writer's works, published in 1776 by Captain Thompson, of Hull. The notion of Marvell, who died in 1678, having been for nearly a century defrauded of

the credit of the authorship of the pieces in question, originated in the mere fact of their being found in a manuscript book of poems, some written, it is asserted, with Marvell's own hand, (?) and the rest copied by his order." This work, it seems, contained, besides those by Addison, poems by several other authors, all of which the editor, with characteristic modesty and honesty, unhesitatingly gives to Marvell; among them are Mallet's celebrated elegiac ballad of "William and Margaret," and Dr. Watts's paraphrase of the 114th Psalm, commencing,—

"When Israel, freed from Pharaoh's hand," &c.

But, as Nichols, in his "Literary Anecdotes of the Eighteenth Century," says, "perhaps a more ridiculous and ill-founded charge was never made than that which Captain Thompson has ventured to exhibit against Addison and Mallet;" and, it must be added, Watts. And yet some, who ought to have known better, have repeated the ridiculous charge, among whom may be mentioned Dr. Johnson, as related by Boswell, and John Taylor, author of "Monsieur Tonson," whose "Life and Times" were republished some years ago in this country. The authorship of the hymns, however, can no longer be deemed doubtful, and they must hereafter, in all confidence, be ascribed to their rightful author, Addison.

John Newton.

The personal history of Mr. Newton, as narrated by himself, is one of the most intensely though mournfully interesting autobiographies to be found in any language.

He was the son of respectable parents, and received the rudiments of a classical education. His father was a mariner, and desired to see him honorably engaged in the same profession. "After a series of strange adventures by sea and land, during which he had escaped various perils, but fallen into many snares, and lost all sense of religion and decorum, he was impressed," and carried on board of an English vessel of war, about to sail for the East Indies. "Here, though promoted by his father's interest to the rank of midshipman, from the outset he exposed himself to the displeasure of the commander by his irregular conduct; and soon afterward, in a fit of folly, deserted from the service, at the very time when he was appointed to watch over a boat's company, and prevent any of them from deserting. Being retaken, and brought in chains to the vessel, he was publicly flogged, and expelled from the quarter-deck. When the ship reached Madeira, he was exchanged with the captain of a merchantman for one more likely to serve his majesty." From Madeira he was brought to a small island, covered with palm-trees, laying off the western coast of Africa, visited by none but slave-ships. Here he quitted the vessel, and entered into the service of an English slave-dealer. This was in the year 1746. His degradation and sufferings while engaged in this horrible traffic were equally great; the latter arising principally from the merciless treatment of the negro mistress of his master, who, instigated by her unnatural antipathy, proved as cruel as his mistress.

Newton's description of his sufferings while in this situation is exceedingly touching. "I had sometimes," says he, "not a little difficulty to procure a draught of

cold water when burning with a fever. My bed was a mat spread upon a board, and a log of wood my pillow. When my fever left me, my appetite returned; I would gladly have eaten, but there was no one gave unto me. . . . I have sometimes been relieved by strangers, nay, *even by the slaves in the chain*, who secretly brought me victuals (for they durst not be seen to do it) *from their own slender pittance*." He also suffered during the inclemency of the rainy seasons from the want of clothes; his whole suit being a shirt, a pair of trowsers, a cotton handkerchief instead of a cap, and a cotton cloth about two yards long to supply the want of upper garments; and thus accoutred, he was sometimes exposed for twenty, thirty, or forty hours together, in incessant rain, accompanied with strong gales of wind, without the least shelter. "I feel," says he, when writing of these scenes and sufferings many years afterward, "to this day some faint returns of the violent pains I then contracted."

One other circumstance must be given from his revolting narrative. Writing to a friend in after life, he says, "Had you seen me then go pensive and solitary, in the dead of night, to wash my one shirt upon the rocks, and afterward put it on wet, that it might dry upon my back while I slept—had you seen me so poor a figure that, when a boat's crew came to the island, shame often constrained me to hide myself in the woods, from the sight of strangers—especially had you known that my conduct, principles, and heart, were still darker than my outward condition," &c. And amid all this distress, God was not in all his thoughts, though often upon his tongue in curses, and invoked in "the swearer's prayer." Yet God in mercy refused to answer it,

and did not "damn his soul" in the eternal torments of hell.

This then is the same John Newton, who afterward became the eminent minister and author, so well known for his numerous "Letters" on religious subjects, and the "Olney Hymns," which he wrote in connection with Cowper, whose contributions, however, to that work number only about sixty. The rest are all by Newton. In reference to whom, Montgomery remarks, "Verily and literally to his experience might be applied the words of his friend, Cowper,—

> 'God moves in a mysterious way
> His wonders to perform:
> *He plants his footsteps in the sea,*
> *And rides upon the storm.*'"

The following observations are by the same eminent living author: "On the whole, though it must be acknowledged that Newton was a poet of very humble order, yet he has produced, in this collection, proofs of great versatility in exercising the one talent of this kind intrusted to him. He has also turned it to the best account, by rendering it wholly subservient to the best purposes in the service of God and man. With this sanction, all his deficiencies as a technical versifier will be forgiven and forgotten by those who have the religious feeling which can appreciate the far higher excellences of the plain, practical, and often lively, fervent, and sincere effusions, of a heart full to overflowing of the love of God, and laboring with indefatigable zeal to promote the kingdom of Christ upon earth."

William Cowper.

The following observations on Cowper and his hymns are taken from his Life by Thomas Taylor.

"It appears not improbable," says his biographer, "that his friend, Mr. Newton, might have witnessed, in the morbid tendency of his mind to melancholy, of which he then discovered symptoms, some traces of the deep and extensive wound which his mind had received by this event, though his efforts to conceal it were incessant. Hence he wisely engaged him in a literary undertaking, congenial to his taste, suited to his admirable talents, and, perhaps, more adapted to alleviate his distress than any other that could have been selected. Mr. Newton had felt the want of a volume of evangelical hymns, on experimental subjects, suited for public and private worship; he mentioned the subject to Cowper, and pressed him to undertake it, and the result was, a friendly compact to supply the volume between them, with an understanding that Cowper was to be the principal composer. He entered upon this work with great pleasure; and though he does not appear, previous to this, to have employed his poetical talents for a considerable time, yet the admirable hymns he composed, show with what ease he could write upon the doctrinal, experimental, or practical parts of Christianity. One of our best living poets, whose writings more frequently remind us of Cowper's than any we have ever read, in an essay on the poet's productions, remarks, 'Of these hymns, it must suffice to say, that, like all his best compositions, they are principally communings with his own heart, or avowals of personal

Christian experience. As such they are frequently applicable to every believer's feelings, and touch, unexpectedly, the most secret springs of joy and sorrow—faith, fear, hope, love, trial, despondency, and triumph. Some allude to infirmities the most difficult to be described, but often the source of excruciating anguish to the tender conscience. The hymn, 'As birds their infant brood protect,' is written with the confidence of inspiration, and the authority of a prophet. The hymn, 'Thy mansion is the Christian's heart,' is a perfect allegory in miniature; without a failing point, or confusion of metaphor, from beginning to end. Hymn, 'I was a groveling creature once,' presents a transformation, which, if found in Ovid, might have been extolled as the happiest of his fictions. Hymn, 'Gracious Lord, our children see!' closes with one of the hardiest figures to be met with out of the Hebrew Scriptures. None but a poet of the highest order could have written it; verses cannot go beyond it, and painting cannot approach it. Hymn, 'My song shall bless the Lord of all,' is in a strain of noble simplicity, expressive of confidence the most remote from presumption, and such as a heart at peace with God alone could employ and utter. Who can read the hymn, 'The Saviour, what a noble flame,' without feeling as if he could, at that moment, forsake all, take up his cross, and follow his Saviour? The hymn, 'God of my life, to thee I call,' is a model of tender pleading, of believing, persevering prayer, in trouble; and the following one is a brief parody of Bunyan's finest passage, *The Valley of the Shadow of Death,* and is admirable of its kind. The reader might almost imagine himself Christian on his pilgrimage, the triumph and the trance are brought so home to his

bosom. Hymn, 'God moves in a mysterious way,' is a lyric of high tone and character, and rendered awfully interesting by the circumstances under which it was written—in the twilight of departing reason."* The references to Cowper's hymns in the original of this extract are to the respective *books* and *numbers* of the "Olney Hymns;" in place of which the writer has thought proper to substitute the *first line* of each hymn.

In his introductory essay to the "Olney Hymns," Mr. Montgomery has the following additional remarks on the character of Cowper's poetry, which cannot be otherwise than acceptable to the reader:—"The first fruits of his muse, after he had been baptized *with the Holy Ghost and with fire*, will ever be precious (independent of their other merits) as the transcripts of his happiest feelings, the memorials of his walk with God, and his daily experience (amidst conflicts and discouragements) of the consoling power of that religion in which he had *found* peace, and often *enjoyed* peace to a degree that passed understanding. On the other hand, it is a heart-withering reflection, that his mightier efforts of genius—the poems by which he commands universal admiration—though they breathe the soul of purest, humblest, holiest piety, and might have been written amidst the clear shining of the Sun of righteousness arisen on him with healing in his wings—were yet composed under darkness like that of the valley of the shadow of death. While the tempted poet sung the privileges, the duties, and the blessedness of the Christian, he had himself lost all except the remembrance

* Essay on Cowper's Poems, among the "Select Christian Authors," by Montgomery.

that he once possessed them, and the bitter, insane, and invincible conviction, that for him there was no hope, *either in this life, or that which is to come.* Under this frightful delusion, in its last effect, for several years, even his intellectual being was absorbed, till the disordered body fell into dust, and the soul returned to God who gave it."

Samuel Stennett, D.D.

Dr. Stennett was a native of Exeter, England, and descended from pious ancestors, who, for several generations, were conspicuous in the Baptist Church as ministers of talent, learning, and piety. He was ordained to the pastoral office in the year 1758,—being then thirty-one years of age,—as successor to his father in "the Christian Church assembling in Little Wild street, Lincoln's Inn Fields, London." The degree of doctor in divinity was conferred upon him without any solicitation on his part, in the year 1763, by the King's College and University of Aberdeen. After exercising himself in the office of the ministry with great acceptability and usefulness for thirty-seven years, Dr. Stennett died on the 25th of August, 1795, in the sixty-eighth year of his age. His loss, says his biographer, was deeply regretted, not only by all the Baptist churches throughout the kingdom, but also by many most respectable persons of other denominations of Protestant Dissenters, and also of the National Establishment. His works were collected and published, together with an account of his life and writings, by William Jones, in three octavo volumes, London, 1824. His hymns, only thirty-four in number, after those of

Watts and Wesley, may be mentioned as among the best that have been written in the English language.

Joseph Stennett.

This author was the grandfather of Dr. Stennett, the subject of the precedent sketch. For twenty-three years he was pastor of the Baptist Church which assembled at Pinner's Hall, in London, where his piety and usefulness procured for him the affectionate regard of his brethren, the dissenting ministers of the metropolis. He is known to the religious world as the author of three octavo volumes of sermons; a fourth volume, containing a version of Solomon's Song, Hymns on Baptism and the Lord's Supper, and various smaller pieces on miscellaneous subjects; and a fifth volume, the contents of which are of a controversial character, on the subject of baptism. His works were published in 1732. Several of Mr. Stennett's hymns are contained in the Baptist hymn-books, and are still used in public worship; but they are not to be compared in poetic merit with those of his equally talented grandson.

Samuel Medley.

"This respectable minister," says Lady Huntingdon's biographer, "was originally in the navy, and engaged in several actions. Being severely wounded, he was permitted to return to his grandfather's house till perfectly recovered. As soon as he was able to go abroad, he attended with his grandfather (a deacon of the Baptist Church in Eagle-street, London) the ministry of Mr. Whitefield and Dr. Gifford, when it pleased God

to lead him to a saving acquaintance with divine things. He was twenty-seven years pastor of the Baptist Church at Liverpool, and during that period one of the regular supplies at Tabernacle and Tottenham-court Chapel," two of Lady Huntingdon's chapels in London; where, it is said, his ministry was greatly owned. He died in 1799, aged sixty-one; and the following year was published his volume of original hymns, from which were taken the two by him in our collection.

Miss Anne Steele.

This amiable, pious, and talented lady, was the daughter of Rev. William Steele, pastor of the Baptist Church at Broughton, in Hampshire, England. She was a member of her father's church forty-six years, and died in November, 1778, in the sixty-second year of her age. She published, during her life, under the assumed name of Theodosia, two volumes of her compositions, mostly poetical; and a third volume was published after her death, by her friend, Dr. Caleb Evans, of Bristol. Her excellent hymns, by which, though dead, she still speaks, and which, with her other writings, says Dr. Evans, are the faithful counterpart of her amiable mind, exhibit to us the fairest picture of the original. The following lines, composed by one of her nieces, are inscribed on her tomb:—

"Silent the lyre, and dumb the tuneful tongue,
That sung on earth her great Redeemer's praise;
But now in heaven she joins the angelic song,
In more harmonious, more exalted lays."

Robert Robinson.

This individual obtained in his day, by his versatility of talents, and frequent changes of theological tenets, both celebrity and notoriety. He was a native of Swaffham, in the county of Norfolk, England, and in the year 1752, at the early age of seventeen, became a student at the Tabernacle, one of Lady Huntingdon's chapels, in London. His talents as a public speaker were of a high order; he could command the attention of every ear, and possessed almost absolute dominion over his audience. After preaching for some time at the Tabernacle, he left the Calvinistic Methodists, and formed an Independent church, consisting of persons who had imbibed his sentiments. In a short time he changed again, and became a Baptist. These changes all took place in the course of a few years, and before he had reached the age of twenty-five; at which period of his life he was invited to the pastoral charge of the Baptist Church at Cambridge. This unhappy disposition to change in his youth, was followed by an instability in maturer years, which betrayed itself in regard to subjects of the utmost importance. His unbounded self-conceit, and sovereign contempt of others, prepared a heart, already gone astray from divine guidance and evangelical truth, to drink the cup of Socinianism to the dregs. His eccentricity and love of novelty were further shown in his refusal, for some time, to eat except when he was hungry; and to follow nature, he would retire to bed only when he was overpowered with sleep, so that day was turned into night, and night into day.

Besides the hymn,—

"Come, thou Fount of every blessing," &c.,

Mr. Robinson, according to his biographer, wrote another, a Christmas hymn, in the same strain, which was set to music by his friend, Dr. Randall, Professor of Music in the University of Cambridge. This hymn we have not been able to discover, unless it be the one commencing,

"Mighty God, while angels bless thee."

He is also said to be, but we know not on what authority, the author of the hymn beginning,

"Sweet the moments, rich in blessing."

John Bakewell.

This venerable and excellent man, a native of Greenwich, England, the author of many hymns, was one of the very first who labored as a "helper," or local preacher, in connection with the Wesleys, and the early Methodists; having begun to act in that capacity about the year 1749. His mortal remains lie in the burying-ground adjoining the City Road Chapel, in London: and the inscription on his tomb-stone states, that he died March 18, 1819, aged ninety-eight years; having adorned the doctrine of God our Saviour eighty years, and having preached his glorious gospel about seventy years. A letter, written by Mr. Bakewell, was inserted in the Wesleyan Methodist Magazine for 1816, page 538.

John Cennick.

This individual, well known in the early days of Methodism for his frequent changes of religious opinions, became acquainted with Messrs. John and Charles Wesley in the year 1739, and was appointed by the former his first teacher at Kingswood school. This appointment was probably made on the recommendation of Mr. Whitefield, with whom Cennick had formed a very intimate acquaintance. Here, however, he was unfaithful to his trust; and when his friend Whitefield began to preach Calvinistic doctrines, Cennick, in opposition to Mr. Wesley's views and wishes, followed his example, which was justly the occasion of his discharge from Kingswood. He then joined Mr. Whitefield, and became very popular for a time. Subsequently he joined the Moravians, in connection with whom he remained until his death, in 1755. The biographer of the countess of Huntingdon speaks of Cennick as possessing "a sweet simplicity of spirit, with an ardent zeal in the cause of his divine Master;" and gives him the title of founder of the Brethren's churches in Dublin and the north of Ireland. And his memory and works have been celebrated in a poem by his friend Bishop Gambold, of the Moravian Church.

Cennick's hymns are numerous, amounting to upward of eight hundred, and fill two thick volumes; but, in their poetic character, are mere doggerel. Yet two of them,—

"Jesus, my all, to heaven is gone,"

and,

"Children of the heavenly King,"

as amended in the Hymn-book, have become exceedingly popular. The other hymn, commencing,

"The Saviour meets his flock to-day,"

in its present dress, especially verses 2 and 3, cannot, with strict adherence to fact, be ascribed to Cennick; who, however, has an undoubted right to the original.

This author, who also wrote several volumes of "Village Discourses," which still circulate among the Calvinistic Dissenters in England, has been highly honored in another particular. Two of his short hymns, or "graces"—one to be used "before meat," the other "after meat"—are, to this day, almost universally adopted by the Methodists in England, before and after each meal, to the exclusion of those excellent compositions of a similar kind, by Charles Wesley; some specimens of which may be found in this volume. See pp. 140–142.

Cennick's "graces"—which are among his very best *attempts* at poetry, on account of their celebrity among the English Wesleyans—deserve to be inserted here.

Before Meat.

"Be present at our table, Lord;
Be here and everywhere adored:
Thy creatures bless, and grant that we
May feast in paradise with thee."

After Meat.

"We bless thee, Lord, for this our food;
But more for Jesus' flesh and blood—
The manna to our spirits given,
The living bread sent down from heaven:
Praise shall our grateful lips employ,
While life and plenty we enjoy;
Till worthy we adore thy name,
While banqueting with Christ, the Lamb."

The last four lines of the grace "after meat" are sometimes omitted.

Cennick is also the reputed author of the fine hymn, commencing,

"Rise, my soul, and stretch thy wings,
Thy better portion trace:"

but it is in a strain far superior to his; and was composed by the Rev. R. Seagrave, author of a small volume of hymns, the third edition of which was published in England, in 1745: he also published a volume of sermons.

John Gambold.

A MAN, says Mr. Watson, of fine genius, as some of his poems show, and of eminent holiness. He was a clergyman of the Church of England, which he left, and became a Moravian bishop. Mr. Gambold's acquaintance with John and Charles Wesley commenced in the year 1730, when a friendship was formed between them, which was both sincere and lasting. After the brothers had left England on their mission to America, their friend wrote an account of them in a letter to one of their relations; some passages of which Mr. Watson has inserted in his Life of Wesley, which are alike honorable to the writer and the subjects of his remarks. Mr. Gambold was the author of "Ignatius, a Tragedy," various minor pieces, and many hymns in the Moravian Brethren's Collection. He wrote the following

Epitaph on himself.

"Ask not who ended here his span?
His name, reproach, and praise, was man.
Did no great deeds adorn his course?
No deed of his, but show'd him worse:

One thing was great, which God supplied,
He suffer'd human life—and died.
What points of knowledge did he gain?
That life was sacred all—and vain:
Sacred how high, and vain how low,
He knew not here, but died to know."

The last two lines will doubtless appear familiar to many readers, who will now, for the first time, be made acquainted with their authorship.

John Mason, A. M.

This author, who was rector of Water-Stratford, Buckinghamshire, died in 1694, and was the grandfather of the celebrated author of the same name, on Self-Knowledge. He published an anonymous work, entitled "Spiritual Songs; or, Songs of Praise, with Penitential Cries to Almighty God, upon Several Occasions; together with the Song of Songs, which is Solomon's, first turned, then paraphrased, in English Verse:—with an Addition of a Sacred Poem on Dives and Lazarus." When the first edition of this volume was published we have not been able to learn; but the third appeared in 1691: and, although in 1750 it had reached the *fourteenth* edition, the author's name was never inserted in the title. The writer's style is a middle tint between the raw coloring of Quarles and the daylight clearness of Watts and Wesley. His talent is equally poised between his forerunner and his successors, having more vigor than the former, and less versatility than the latter. That such writings, says Montgomery, should once have been exceedingly popular, (as the multitude of editions proves,) and now be nearly for-

gotten, is little creditable to the admirers of sacred literature in Great Britain. The same author thinks that Dr. Watts, Mr. Pope, and the Wesleys, were familiar with the contents of this volume; sundry lines and phrases in verses of theirs being evidently borrowed from passages in it. The truth of this assertion in reference to Watts, the writer of the present work had discovered before he read Mr. Montgomery's remarks, and instanced the following stanza from Mason, the first two lines of which Dr. Watts has adopted entire in one of his divine songs:—

> "*What shall I render to my God*
> *For all his gifts to me?*
> Sing, heaven and earth, rejoice and praise
> His glorious Majesty."

His compositions were highly valued by the Dissenters, and were often sung in their congregations previous to the publication of Watts's hymns.

Bishop Kenn.

Thomas Kenn, some time bishop of Bath and Wells, was born in 1637, and died in 1710. He had the double honor of being one of the seven prelates sent to the Tower for protesting against the tyrannical usurpations of spiritual authority by James II., and also of conscientiously vacating his see rather than take the oaths to William III., after having sworn allegiance to his predecessor. His poems are numerous, and of considerable merit, though by three only is he now generally known—the *Morning, Evening,* and *Midnight Hymns.* These were originally published by the bishop, in the year 1697, at the end of a small "Manual of Pray-

ers for the Use of the Scholars of Winchester College."*

In reference to these hymns, Mr. Montgomery remarks:—"Had he endowed three hospitals, he might have been less a benefactor to posterity. There is exemplary plainness of speech, manly vigor of thought, and consecration of heart, in these pieces."

Jane Taylor.

This accomplished lady was never married, and died in 1824, aged forty-one. She was one of the authors —with her sister, Mrs. Gilbert, and others—of *Rhymes for the Nursery*, *Original Poems*, and *Hymns for Infant Minds*. "Her tale of *Display*, and *Contributions* of Q. Q. to the Youth's Magazine," says the editor of the *Christian Poet*, "are well-known and esteemed. But her greatest performance, under the modest title of *Essays in Rhyme*, though the circulation has been creditable to the author's name among cotemporaries, has never been appreciated as it ought to be in the polite literature of the age. No poet of the time (not

* This work was useful to Whitefield in his early religious experience, and is alluded to by Dr. Southey in the following extract from his Life of Wesley:—"He [Whitefield] had a devout disposition and a tender heart. When he was about ten years old, his mother made a second marriage: it proved an unhappy one. During the affliction to which this led, his brother used to read aloud Bishop Kenn's Manual for Winchester Scholars. This book affected George Whitefield greatly; and when the corporation, at their annual visitation of St. Mary de Crypt's School, where he was educated, gave him, according to custom, money for the speeches which he was chosen to deliver, he purchased the book, and found it, he says, of great benefit to his soul."

excepting the greatest) has shown more exquisite skill in delineating human nature, human manners, and human frailties. Few volumes contain so much of sober, sad reality, concerning those things that most concern us all, than these unpretending essays. The author has arrayed her opinions in such language of light, that the clearness, simplicity, and beauty, of the dress, though it does not strike a vulgar eye, would have ravishing attractions for the eye of taste, were not the subjects so repulsive to 'the carnal mind,' that if they were clad, like the angel at the sepulchre, in raiment white as snow, and having countenances like lightning, those who are under the influence of 'enmity toward God,' would only the more exceedingly tremble and quake, and become as dead men before them. The world may laugh and affect to despise such writings, but it is often the laugh that would hide agony; and the scorn that cannot appease fearful misgivings, lest that which is hated may actually be true." Her complete works, in two handsome volumes, have recently been republished in this country.

Among Miss Taylor's *Poetical Remains*, published after her death, together with *Memoirs* by her brother, the Rev. Isaac Taylor, are five stanzas of a hymn by Charles Wesley, which also appear in Toplady's works, commencing,

"What though I cannot break my chain?"

See page 45. Miss Taylor probably copied the stanzas from Toplady, which, being found by her brother among her manuscripts, were inserted, as above mentioned, in her Remains.

Tate and Brady.

N. Brady, D. D., Chaplain in Ordinary, and N. Tate, Esq., Poet Laureate to her Majesty, Queen Anne, authors of "A New Version of the Psalms of David, fitted to the Tunes to be used in Churches." The "new version" supplanted the "old" one by Steinhold and Hopkins, and is now used by the Church of England. The first edition of this work, in its complete form, appeared in 1698, accompanied by the royal authority, allowing its use "in all churches, chapels, and congregations, as should think fit to receive the same."

James Merrick, M. A.

Mr. Merrick was a Fellow of Trinity College, Oxford; and as a translator of the Psalms, he brought to the task, says Holland, in perhaps a greater degree than they had been combined in any previous versifier, the accomplishments of the scholar, the poet, and the Christian. Of his talents for poetry, the work by which he is now best known is an imperishable memorial: it was first printed in Reading, England, in 1765, under the title of "The Psalms translated, or paraphrased, in English Verse." But whatever might be the merit of Merrick's compositions in a poetical point of view, they were not "calculated for the uses of public worship." To obviate this inconvenience, the Rev. W. D. Tattersall published an edition of the work, in 1797, "divided into stanzas for parochial use;" in doing which, he found it necessary frequently to alter the

original phraseology of the poet—a delicate task, but one which was admirably accomplished.

William M. Bunting

Is a member of the British Conference, and the oldest son of Rev. Dr. Bunting, who is said to be the most influential minister of the Wesleyan Church. The son is unlike the father both in physical and mental conformation. Mr. West, in his very interesting work, lately published, entitled *Sketches of Wesleyan Preachers*, says, "He is tall and thin, of delicate, almost sickly appearance, and far from being of a robust constitution, with a fine benevolent countenance, a noble head, and a full massive forehead, bare of hair to a considerable elevation. From his appearance, no one would think him capable of performing the arduous labors of a Wesleyan itinerant preacher: at times, indeed, it seems scarcely probable that he can survive a change of seasons; and more than once he has been regarded as one going down to the tomb by gradual but certain advances."

Mr. Bunting is a man of extensive and varied learning, and, as a preacher, has always been popular, and ranked deservedly high. His character for nobleness and generosity—for he is blessed with much of this world's goods—is proverbial; and if he has a fault, it is because he sometimes exhibits too much freedom of speech and independence of action, being at all times, and under all circumstances, impatient of restraint. He is a writer of great power, his style bearing a strong resemblance to that of Dr. Johnson, to whom he is little inferior. Of this talent he made good use some

years ago, during the Warrenite controversy, when his Letters proved him to be one of the church's most powerful and efficient defenders. His introductory chapter to the *Select Letters* of the late talented and pious Mrs. Agnes Bulmer may also be mentioned as a specimen of profound thought elegantly expressed.

As a poet, Mr. Bunting is of no mean order. Some of his contributions to the Wesleyan Methodist Magazine, over anonymous signatures, are as exquisite gems of sacred fugitive poetry as are to be found anywhere. He is also the author of a considerable number of the finest compositions to be found in Dr. Liefchild's volume of *Original Hymns*, recently published in England.

Thomas Olivers

Is a name intimately and inseparably connected in life and in death with that of Wesley; and for the part he performed in connection with that eminent and holy man, he deserves to be held in honored remembrance by Methodists until the latest generation. Neither the ribald jests of Sir Richard and Rowland Hill, whether delivered in prose or doggerel verse, nor the disdainful sarcasms of Augustus Toplady, could for a moment quench the burning zeal of this "fiery-minded Welshman," as Dr. Southey has been pleased to call this able defender of Scripture truth and experimental Christianity. As the polemic advocate of Mr. Wesley and Arminianism, against the opposers of both, he did good service; and his controversial writings, which deserve a place beside those of Fletcher and Sellon, will remain lasting memorials of his talents and usefulness, while

his poetical effusions entitle him to a rank among the first class of hymnic composers. There is not, perhaps, in the language, a hymn which has elicited more universal praise than his "God of Abraham." He composed several other hymns, and the tunes to which they were originally sung, and also a "Descriptive and Plaintive Elegy on the Death of the late John Wesley." A few stanzas from this scarce tract, in which he describes Mr. Wesley's pastoral care over his societies, will not be unacceptable to the reader :—

"If e'er our lukewarm souls grew cold and dead,
And all his mild reproofs flew o'er our head,
He changed his softer notes, and look'd with sterner brow,
And fain would use the rod; but O, he knew not how!

"When feuds and contests rose, to wound our peace,
His prudence soon prevail'd to make them cease:
He heard our sad complaints; then look'd, and meekly smiled;
We blush'd, and then shook hands, and so were reconciled.

"Beset on every side with worldly cares,
He warn'd us night and day, with many tears,
To shun the dangerous road where twice ten thousand fell,
Who barter'd grace for gold, and now lament in hell."

Mr. Olivers was, for a number of years, Mr. Wesley's resident assistant editor of the Arminian Magazine, in which office he did not appear to advantage, having entered upon it too late in life, and was superseded by another in 1789. He, however, continued his residence in London, where he exercised his ministry, as the infirmities of his age permitted, till March, 1799, when he died somewhat suddenly, aged seventy-four. His remains were deposited in Mr. Wesley's tomb, behind the City Road Chapel.

Reginald Heber, D.D.,

Bishop of Calcutta, was born in Yorkshire, England, in 1783. During the time he was pursuing his studies, he greatly distinguished himself by obtaining several prizes; soon after which he was elected to a fellowship in All Souls College, when he went abroad, and traveled in Germany, Russia, and the Crimea. After his return home, he took his master's degree at Oxford, in 1808, and about the same time was presented to the family living of Hodnet, and for several years devoted himself zealously to his duties as a parochial priest. On the death of Bishop Middleton, he was offered the see of Calcutta, which he accepted, and on the 16th of June, 1823, embarked for the East Indies. On Ascension Day, 1824, Bishop Heber held his first visitation in the cathedral of Calcutta, and subsequently made visitations through various districts of his very extensive diocese. Having arrived at Tirutchinopoli, in the discharge of his episcopal duty, April 1, 1826, the next day, while bathing, he was seized with an apoplectic fit, of which he died. "From numerous tributes which have been paid to his memory, it appears that Bishop Heber was an excellent and virtuous man, a conscientious performer of his ministerial duties, and a zealous advocate of the cause of Christianity."

A small volume, entitled, "Hymns written and adapted to the Weekly Church Service of the Year. By the Right Rev. Reginald Heber, D.D., late Lord Bishop of Calcutta," was published in 1827. In relation to these hymns, we find the following remarks in the Wesleyan Methodist Magazine for the same year:—

"They breathe a devout spirit, recognize the peculiar doctrines of Christianity, and, as poetical compositions, some of them possess considerable beauty; but as a whole, they are incomparably inferior, both in language and sentiment, to the hymns of Charles Wesley. They are too imaginative for popular use; and are not sufficiently experimental for those persons who have felt the sorrows of penitence, and the peace and joy which arise from a vital faith in Christ crucified." The bishop's best composition in hymnic verse, and which has given him the greatest reputation, is his well-known Missionary Hymn.

Agnes Bulmer.

This accomplished lady was perhaps the most talented female author that has yet adorned the walks of Methodist literature. Her intellect was highly cultivated, and her piety deep and enlightened. She lived on terms of intimacy with some of the greatest and most useful men of her times, and took a lively interest in the progress of true religion in the world, especially in the Wesleyan Church, of which she was long a zealous member. Her principal work is "Messiah's Kingdom." She also wrote many smaller poems, that were published in the Wesleyan Methodist Magazine, and was the author of several volumes of Scriptural biography, intended more especially for the use of young persons. Since her death, have appeared, in 1842, her "Select Letters," with an Introduction and Notes by the Rev. William M. Bunting. The letters are highly characteristic, referring mostly to personal piety, and to passing circumstances connected with

the spread of evangelical truth; and the introduction and notes are valuable, the writer having "touched with a masterly hand, and in a truly Christian spirit, some of the most stirring controversies on ecclesiastical order which are agitated in the present day."

Joseph Hart,

"LATE minister of the gospel in Jewin-street," London, published in 1759, a volume of "Hymns on Various Subjects. With the Author's Experience." The number of hymns, no less than nine, which this humble volume contributes to the contents of the Hymn-book, justifies the following extract from the author's preface: "The following hymns were composed partly from several passages of Scripture laid on my heart, or opened to my understanding, from time to time, by the Spirit of God, or else hinted to me by other Christians, (of which latter there are indeed very few:) partly from impressions felt under different frames of spirit at the times when they were respectively written, and partly from spontaneous impulses or serious reflections on such subjects as accidentally occurred to my mind. . . . . I desire wholly to submit them, with myself, to the all-wise disposal of that God, the sweet enlivening influences of whose blessed Spirit I often felt while they were composing. All I would humbly wish is, that Jesus of Nazareth, the mighty God, the Friend of sinners, would be pleased to make them in some measure (weak and mean as they are) instrumental in setting forth his glory, propagating and enforcing the truths of the gospel, cheering the hearts of his people, and exalting his inestimable righteousness, upon which

alone the unworthy author desires to rest the whole of his salvation." This pious wish has been signally granted; and though, like Cennick and Medley, he must be numbered among the least of the poets, some of his hymns have "become an imperishable inheritance to the people of God." Mr. Hart in doctrine was deeply Calvinistic.

John Fawcett, D. D.

Dr. Fawcett was first brought under religious influence by the preaching of Mr. Whitefield; and, at the age of nineteen, he was baptized on a personal profession of his faith, March 11, 1758, and became a member of the Baptist Church in Bradford, over which he was ordained pastor in 1764. He was the author of several works, both in prose and poetry; the greatest of which was the "Devotional Family Bible," which he completed, after four years' labor, in 1811; the work forming two large quarto volumes. "And to give the publication," says Jones, in his Christian Biography, "an additional impetus, the degree of doctor in divinity was conferred upon him by one of the American colleges." In the year 1782 he published a small volume of "Hymns, adapted to Public Worship and Private Devotion;" a new and corrected edition of which was issued in 1817. In the preface to this edition the author says: "Nearly sixty years of his life have been employed in ministerial labors: he has seen more than one generation of his hearers pass away, and has witnessed many changes in the professing world; but, during this period, his views of evangelical truth have remained the same. . . . These truths have

been his consolation amidst many afflictions; and, supported by them, he is ready to say, with good old Simeon, '*Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation:*'" which prayer of his was answered on the 25th of July, 1817, when he "departed," in the seventy-seventh year of his age.

Dr. Fawcett was a self-taught man, and could read the sacred Scriptures critically in their original languages. "As a Christian minister," says a biographer, "it is scarcely possible to speak of him beyond his merits. His instructions were enforced by the powerful influence of a holy life; for his character was uniformly adorned with every Christian grace and virtue, though his unaffected humility and meekness, his fervent piety, and his ardent habitual devotion, were its most prominent features. . . . He took a lively interest in all those benevolent institutions which sprang up in his latter days, for the extension of the Redeemer's kingdom, such as the Bible, Missionary, and School Societies; and promoted them to the utmost of his power." His doctrinal opinions were those of moderate Calvinism.

Henry More, D. D.

This able divine was born in 1614. His parents being Calvinists, he was strictly educated in their principles; but, much against their wishes, he rejected those rigid tenets, and, after a residence of three years at Eaton, entered Christ College, Cambridge, of which he was made a fellow in 1639. In 1675 he obtained a prebend at Gloucester, which he soon after resigned in favor of his friend, Dr. Fowler; and satisfied "with a

small, but independent competency," rejected offers of high preferment, which he might have obtained. He died in 1687. He was the author of "Song of the Soule, a Platonic Poem." We know not whether he wrote any other hymns besides those in the Hymn-book.

William Hammond,

"Late of St. John's College, in Cambridge," published a volume of original "Psalms, Hymns, and Spiritual Songs," in 1745. In this work first appeared the hymn in our collection by this author.

It is a subject of no little interest and importance to ascertain the authorship of such hymns as were *not* composed by Charles Wesley. This we have endeavored to do; and the following list, it is believed, will be found correct. The authors of a few hymns are unknown. All the hymns in the Hymn-book, except those found in the following table, may, with great certainty, be assigned to Charles Wesley.

By Rev. John Wesley:

301. Come, Saviour, Jesus, from above.
384. Commit thou all thy griefs.
697. Eternal depth of love divine.
193. Extended on a cursed tree.
476. Father of all, whose powerful voice.
385. Give to the winds thy fears.
460. High on his everlasting throne.
12. Ho! every one that thirsts, draw nigh.
307. Holy Lamb, who thee receive.
548. How happy is the pilgrim's lot.
283. Into thy gracious hands I fall.
110. I thirst, thou wounded Lamb of God.

354. Jesus, to thee my heart I bow.
289. Jesus, thy blood and righteousness,
321. Jesus, thy boundless love to me.
185. Jesus, whose glory's streaming rays.
285. Lo! God is here, let us adore.
74. My soul before Thee prostrate lies.
399. Now I have found the ground wherein.
510. O God, my God, my all thou art.
205. O God, of good the unfathom'd sea.
207. O God, thou bottomless abyss.
373. O God, what offering shall I give.
335. O Jesus, source of calm repose.
120. O Sun of righteousness, arise.
116. O Thou, to whose all-searching sight.
170. O Thou who all things canst control.
463. Saviour of men, thy searching eye.
462. Shall I, for fear of feeble man.
244. Thee will I love, my strength, my tower.
304. Thou hidden love of God, whose height.
396. Thou Lamb of God, thou Prince of peace.
496. We lift our hearts to Thee.
278. Ye simple souls, that stray.

By Rev. Samuel Wesley, Sen.:

188. Behold the Saviour of mankind.

By Rev. Samuel Wesley, Jun.:

689. Hail! Father, whose creating call.
522. The Lord of sabbath let us praise.
568. The morning flowers display their sweets.

By Dr. Watts:

191. Alas! and did my Saviour bleed.
130. All glory to the dying Lamb.
276. Almighty Maker, God.
607. Am I soldier of the cross?
554. And must this body die?
266. Before Jehovah's awful throne.
445. Bless'd are the sons of peace.
608. Behold the sure foundation stone.
129. Come, Holy Spirit, heavenly dove.

269. Come, let us join our cheerful songs.
253. Come, ye that love the Lord.
212. Eternal Power, whose high abode.
203. Eternal Wisdom, thee we praise.
201. Father, how wide thy glory shines.
671. Give me the wings of faith to rise.
466. Go, preach my gospel, saith the Lord.
692. God is a name my soul adores.
617. Great God, attend while Sion sings.
115. Great God, indulge my humble claim.
618. Great is the Lord our God.
568. Hark, from the tombs a doleful sound.
524. He dies, the Friend of sinners dies.
456. How beauteous are their feet.
27. How sad our state by nature is.
161. How vain are all things here below.
616. How pleasant, how divinely fair.
675. How large the promise, how divine.
262. I 'll praise my Maker while I 've breath.
479. Jesus shall reign where'er the sun.
246. Jesus, thou everlasting King.
13. Let every mortal ear attend.
263. Let every tongue thy goodness speak.
443. Lo, what an entertaining sight.
140. Lord, all I am is known to thee.
257. Lord, how secure and bless'd are they.
502. Lord, in the morning thou shalt hear.
501. Lord, thou wilt hear me when I pray.
19. Lord, we are vile, conceived in sin.
631. Let Sion in her King rejoice.
45. My drowsy powers, why sleep ye so.
504. My God, how endless is thy love.
109. My God, my life, my love.
381. My God, my portion, and my love.
261. My God, the spring of all my joys.
271. My Saviour, my almighty Friend.
553. O God, our help in ages past.
500. Once more, my soul, the rising day.
295. O, 'tis delight, without alloy.
190. Plunged in a gulf of dark despair.

264. Praise ye the Lord, 'tis good to raise.
204. Praise ye the Lord, ye immortal choirs.
267. Salvation, O the joyful sound.
488. Shepherds rejoice, lift up your eyes.
90. Show pity, Lord, O Lord forgive.
526. Sweet is the work, my God, my King.
500. That awful day will surely come.
554. Thee we adore, eternal Name.
539. There is a land of pure delight.
509. Thus far the Lord hath led me on.
633. The heavens declare thy glory, Lord.
693. The Lord Jehovah reigns.
528. Welcome, sweet day of rest.
402. When I can read my title clear.
565. Why do we mourn for dying friends?
44. Why should the children of a King?
562. Why should we start and fear to die?
379. With joy we meditate the grace.
651. What equal honors shall we bring?

By Dr. Doddridge:

506. Awake, my soul, to meet the day.
661. Eternal Source of every joy.
673. Father of all, thy care we bless.
663. God of my life, through all my days.
615. Great God, thy watchful care we bless.
471. Let Zion's watchmen all awake.
694. Lord of the sabbath, hear our vows.
682. O happy day that fix'd my choice.
677. See Israel's gentle Shepherd stand.
657. Sovereign of all the worlds on high.
232. The King of heaven his table spreads.
678. The Saviour, when to heaven he rose.

By Rev. A. M. Toplady:

609. Rock of ages, cleft for me.

By Joseph Addison:

388. The Lord my pasture shall prepare.
298. The spacious firmanent on high.

377. When all thy mercies, O my God.
75. When rising from the bed of death.

By Rev. John Newton:

249. How tedious and tasteless the hours.
387. Though troubles assail, and dangers affright.

By William Cowper:

389. God moves in a mysterious way.
683. Hark, my soul, it is the Lord.
89. O, for a closer walk with God.

By Dr. Samuel Stennett:

546. On Jordan's stormy banks I stand.
534. The counsels of redeeming grace.
571. Thy life I read, my gracious Lord.

By Rev. Joseph Stennett:

695. Again our weekly labors end.
529. Return, my soul, enjoy thy rest.

By Ann Steele:

668. Almighty Maker of my frame.
535. Father of mercies, in thy word.
231. Ye wretched, hungry, starving poor.

By Rev. Robert Robinson:

250. Come, thou Fount of every blessing.

By Rev. John Bakewell:

281. Hail! thou once despised Jesus.

By Rev. John Cennick:

382. Children of the heavenly King.
380. Jesus, my all, to heaven is gone.
520. The Saviour meets his flock to-day.

By Rev. John Gambold:

260. O tell me no more of this world's vain store.

By Rev. John Mason:

507. Now from the altar of our hearts.

By Bishop Kenn:

606. Praise God, from whom all blessings flow.

By Tate and Brady:

489. While shepherds watch'd their flocks by night.
619. With glory clad, with strength array'd.

By Rev. James Merrick:

696. Far as creation's bounds extend.

By Jane Taylor:

647. Thou who didst with love and blessing.

By Rev. Wm. M. Bunting:

680. O God, how often hath thine ear.

By Mrs. Bulmer:

610. Thou who hast in Sion laid.

By Rev. Thomas Olivers:

270. The God of Abraham praise.
660. Though nature's strength decay.

By Rev. Samuel Medley:

200. Hark! how the gospel trumpet sounds.
491. Mortals awake, with angels join.

By Dr. Fawcett:

452. Bless'd be the tie that binds.
20. Sinners, the voice of God regard.

By John Dryden:

655. Creator, Spirit, by whose aid.

By Dr. Henry More:

447. Father, if justly still we claim.
458. On all the earth thy Spirit shower.

By Bishop Heber:

640. From Greenland's icy mountains.

By Rev. Joseph Hart:

585. Behold! with awful pomp.

2. Come, ye sinners, poor and needy.
233. Glory to God on high.
76. O! for a glance of heavenly day.
475. Once more we come before our God.
174. Prayer is appointed to convey.
283. That doleful night before his death.
272. This, this is the God we adore.
570. Vain man, thy fond pursuits forbear.

By Rev. William Hammond:

122. Lord, we come before thee now.

By J. Strapiian:

645. Mercy descending from above.

By Maria de Fluery:

684. Thou sweet gliding Kedron, by thy silver streams.

By W. Budden:

664. Come, let our voices join.

By —— Scott:

503. See how the morning sun.

By Mrs. Palmer:

644. As wave on wave, years pass away.
642. Go, holy book, thou word divine.
639. Listen! O Sion! Jehovah hath spoken.
641. Lord, haste to claim thy purchased right.
643. The God of heaven reveals to man.
624. To thee, thou high and lofty One.
685. Thou Fount of every good required.
623. Behold thy temple, God of grace.

By Dr. Kennaday:

611. Great God! who laid on Sion's mount.
612. O Thou, before whose lofty throne.
613. Surely the Lord is here.

By Hart and Watts:

234. Celestial Dove, descend from high.

By WATTS and WESLEY:

268. From all that dwell below the skies.
235. My Saviour's pierced side.

By AUTHORS UNKNOWN:

487. All hail! happy day.
248. Come, thou almighty King.
139. In boundless mercy, gracious Lord, appear.
587. Lord, dismiss us with thy blessing.
124. My hope, my all, my Saviour thou.
547. My span of life will soon be done.
273. O thou God of my salvation.
391. Peace, troubled soul, thou need'st not fear.

The hymns in the Hymn-book are numbered as 697; but many of them are composed of two or more parts. If each part were counted as a separate hymn, (as is the case in the English Hymn-book,) then the number would be considerably increased, and would correspond with the number of first lines in the "Index to the Verses." But, according to the present arrangement, the book does not contain near so many hymns as the index indicates. When classified agreeably to their respective authors, they will stand thus:—

John Wesley	34
Samuel Wesley, Sen.	1
Samuel Wesley, Jun.	3
Dr. Watts	68
Dr. Doddridge	12
Augustus Toplady	1
Addison	4
John Newton	2
Cowper	3
Dr. Samuel Stennett	3
Joseph Stennett	2
Robert Robinson	1
Miss Steele	3

John Bakewell	1
John Cennick	3
John Gambold	1
John Mason	1
Bishop Kenn	1
Tate and Brady	2
James Merrick	1
Jane Taylor	1
William M. Bunting	1
Mrs. Bulmer	1
Thomas Olivers	2
Samuel Medley	2
Dr. Fawcett	2
Dryden	1
Dr. Henry More	2
Bishop Heber	1
Joseph Hart	9
William Hammond	1
J. Straphan	1
Marie De Fleury	1
W. Budden	1
Scott	1
Mrs. Palmer	8
Dr. Kennaday	3
Hart and Watts	1
Watts and Wesley	2
Authors unknown	8
Charles Wesley	501
	697

PART II.

COMPREHENDING NOTICES OF THE POETICAL WORKS OF JOHN AND CHARLES WESLEY.

In the year 1738, John and Charles Wesley became acquainted with Peter Bohler, a minister of the Moravian Church, from whom they received "an evangelical view of the promises of a free justification or pardon of sin, through the atonement of Christ alone," and immediately began to preach this doctrine. They and a few others now formed themselves into a religious society, which met in Fetter-lane. "It appears to have been about this period," says Mr. Jackson, "that the Wesleys published their first Hymn-book, probably for the use of this society, at its weekly meetings, as well as for private, domestic, and social use—for they were accustomed to devotional singing in their general intercourse with their friends. It is a small duodecimo volume of eighty-four pages, and bears the title of 'A Collection of Psalms and Hymns. London: Printed in the Year MDCCXXXVIII.' It has no printer's name, and no preface, to determine its authorship, but its general cast of sentiment is exactly that of the two Wesleys, just before they obtained the Christian salvation. The hymns are selected from various authors, chiefly Dr. Watts: but some are original, and these they afterward published in their joint names. Five are from the German, and one is from the Spanish. Most of these, Mr. John Wesley subsequently inserted in the collection which he formed for the use of the Methodist congregations."

The volume here described the writer has never seen, nor is it mentioned in the list of poetical publications in the last volume of Mr. Wesley's Works; and the only additional information to the above he has been able to obtain, is the incidental allusion to the Hymn-book, contained in the following extract from the Wesleyan Methodist Magazine:* "In October of the same year (1738) he (J. Wesley) expounded at three societies in Oxford, and was grieved to find 'prudence had made one of them leave off singing of psalms.' He had just then published a small *collection of twenty-three psalms and forty-six hymns,* price 8*d.*; designed, no doubt, for such communities—not having as yet established any separate society of his own."

In the year 1739 they published a volume, bearing the title, "Hymns and Sacred Poems. By John Wesley, M. A., Fellow of Lincoln College, Oxford, and Charles Wesley, M. A., Student of Christ Church, Oxford." It is a duodecimo of two hundred and twenty-three pages. The preface to this volume, remarks Mr. Jackson, is a document of very superior value, and distinctly points out the change which had taken place in the theological views of the writers. They say: "Some verses, it may be observed, in the following collection, were wrote upon the scheme of the mystic divines. And these, it is owned, we once had in great veneration, as the best explainers of the gospel of Christ. But we are now convinced that we therein greatly erred, not knowing the Scriptures, neither the power of God."

* Vol. lxviii, 1845, page 1076. Art., "Methodism in Former Days." By Thomas Marriott, Esq.

This volume consists principally of their own compositions, with twenty-one translations from the German, two from the French, one from the Spanish, and one from the Latin. It also contains one hymn by Samuel Wesley, Sen., and his poem called "Eupolis's Hymn to the Creator," which appears here as a translation from the Greek; but Dr. Clarke thinks this is a mistake, as he has not been able to find the original in the works of any Greek author to which he has had access, nor could his literary friends give him any light upon the subject. He, therefore, ascribes it to Mr. Wesley, but thinks he may have been assisted in its composition by his accomplished daughter, Mrs. Wright. The doctor has inserted this poem, which, he says, possesses "exquisite merit," in his "Wesley Family," in a more perfect form than it ever appeared before. Besides those mentioned, there are twenty poems from Herbert, six from Gambold, one from Dr. Hicks, and one altered from Dr. Henry More.

There is a poem in the volume which gives some idea of the "defective creed and gloomy feelings" of John and Charles Wesley, or, as another biographer of the brothers expresses it, of their "general cast of sentiment," just about the time they published their first Hymn-book. It was written by Charles Wesley, is entitled a "Hymn for Midnight," and is here subjoined.

"While midnight shades the earth o'erspread,
And veil the bosom of the deep,
Nature reclines her weary head,
And care respires, and sorrows sleep:
My soul still aims at nobler rest,
Aspiring to her Saviour's breast.

"Aid me, ye hov'ring spirits near,
Angels, and ministers of grace;
Who ever, while you guard us here,
Behold your heavenly Father's face!
Gently my raptured soul convey
To regions of eternal day.

"Fain would I leave this earth below,
Of pain and sin the dark abode;
Where shadowy joy, or solid woe,
Allures or tears me from my God;
Doubtful and insecure of bliss,
Since death alone confirms me his.

"Till then, to sorrow born, I sigh,
And gasp, and languish after home;
Upward I send my streaming eye,
Expecting till the Bridegroom come:
Come quickly, Lord, thy own receive;
Now let me see thy face and live.

"Absent from thee, my exiled soul,
Deep in a fleshy dungeon groans;
Around me clouds of darkness roll,
And laboring silence speaks my moans:
Come quickly, Lord! thy face display,
And look my darkness into day.

"Sorrow, and sin, and death, are o'er,
If thou reverse the creature's doom:
Sad Rachel weeps her loss no more,
If thou, the God, the Saviour come;
Of thee possess'd, in thee we prove,
The light, the life, the heaven of love."

To this fine composition his brother afterward gave an evangelical character, by substituting the word "*faith*" for "*death,*" in the last line of the third stanza. "Thus altered, it no longer appears as the desponding language of a real Christian, expecting to

be made free from sin and its attendant misery only by the body's dissolution; but is the prayer of a weeping penitent, who is convinced of his guilt and corruption, and is looking for a present deliverance from them through faith in the blood of the atonement."

The alteration was made by Mr. John Wesley, when he prepared for publication his large Hymn-book, wherein the third verse of the poem is the beginning of a hymn which comprises the remaining stanzas, with a few other verbal alterations. This hymn not being in the M. E. Hymn-book, and as it seems to illustrate a very important epoch in the lives of the brothers, and also furnishes a fine specimen of the earlier compositions of Charles Wesley, the writer gives it entire; for which he will doubtless receive the thanks of the reader. A number of other poems will meet his eye during his perusal of this work, which are for the first time presented to the notice of American readers.

But interesting as the foregoing poem will be deemed as a record of the religious views and feelings of the brothers a short time previous to their conversion; not less so will be the following pious effusion addressed by Charles to his brother, just after he had experienced, by faith in Christ, the evidence of sins forgiven, and his adoption into the family of heaven.

CONGRATULATION TO A FRIEND, UPON BELIEVING IN CHRIST.

What morn on thee with sweeter ray,
  Or brighter lustre, e'er hath shined?
Be bless'd the memorable day
  That gave thee Jesus Christ to find:
Gave thee to taste his pard'ning grace,
From death to life in him to pass!

O how diversified the scene,
Since first that heart began to beat!
Evil and few thy days have been;
In suffering, and in comfort, great;
Oft hast thou groan'd beneath thy load,
And sunk into the arms of God!

Long did all hell its power engage,
And fill'd thy darken'd soul with fears:
Baffled at length the dragon's rage,
At length th' atoning blood appears:
Thy light is come, thy mourning 's o'er,
Look up; for thou shalt weep no more.

Bless'd be the Name that sets thee free,
The Name that sure salvation brings!
The Sun of righteousness on thee
Has rose, with healing in his wings:
Away, let grief and sighing flee;
Jesus hath died for thee—for thee!

And will he now forsake his own?
Or lose the purchase of his blood?
No! for he looks with pity down,
He watches over thee for good;
Gracious he eyes thee from above,
And guards and feeds thee with his love.

Since thou wast precious in his sight,
How highly favor'd hast thou been!
Upborne by faith to glory's height,
The Saviour-God thine eyes have seen,
Thine heart has felt its sins forgiven,
And tastes anticipated heaven.

Still may his love thy fortress be,
And make thee still his darling care,
Settle, confirm, and 'stablish thee,
On eagle's wings thy spirit bear,
Fill thee with heavenly joy, and shed
His choicest blessings on thy head.

Thus may he comfort thee below,
Thus may he all his graces give:
Him but in part thou here canst know,
Yet here by faith submit to live;
Help me to fight my passage through,
Nor seize thy heaven, till I may too.

Or if the sovereign, wise decree,
First number thee among the bless'd,
(The only good I 'd envy thee,)
Translating to an earlier rest;
Near, in thy latest hour, may I
Instruct, and learn of thee to die.

Mix'd with the choirs that hover round,
And all the adverse powers control,
Angel of peace, may I be found
To animate thy parting soul;
Point out the crown, and smooth the way
To regions of eternal day.

Fired with the thought, I see thee now
Triumphant meet the King of fears!
Steadfast thy heart, serene thy brow;
Divinely confident appears
Thy mounting soul, and spreads abroad,
And swells to be dissolved in God.

Is this the soul so late weigh'd down
By cares and sins, by griefs and pains?
Whither are all thy terrors gone?
Jesus for thee the vict'ry gains;
And death, and sin, and Satan, yield
To faith's unconquerable shield.

Bless'd be the God that calls thee home;
Faithful to thee his mercies prove;
Through death's dark vale he bids thee come,
And more than conquer through his love;
Robes thee in righteousness divine,
And makes thy crown of glory shine.

Another poem in the volume deserves to be inserted here, not less on account of its own intrinsic worth as a literary performance, than of the manner in which it has been referred to in Southey's Life of Wesley. The late Alexander Knox, Esq., in his "Remarks on the Life and Character of John Wesley," published in that very interesting but in many respects defective work, says:—

"Mr. Southey may reasonably ask, on what ground I have thus associated Lucas with Taylor, in John Wesley's early institution? My answer is, that a *hymn*, which manifests J. W.'s peculiar manner, entitled *Zeal*, is to be found in his first volume of Hymns, which, while it expresses the highest soarings of a morally ambitious mind, is, from beginning to end, a close versification of a passage in Lucas, in which, under the term of *zeal*, the highest supposable state of grace on earth is vividly, and, I might say, sublimely, delineated."*

ZEAL.

Dead as I am, and cold my breast,
Untouch'd by thee, celestial zeal,
How shall I sing th' unwonted guest?
How paint the joys I cannot feel?

Assist me, Thou, at whose command
The heart exults, from earth set free!
'Tis thine to raise the drooping hand,
Thine to confirm the feeble knee.

'Tis zeal must end this inward strife,
Give me to know that warmth divine!
Through all my verse, through all my life,
The active principle shall shine.

* Life of Wesley, (Harper's edition,) vol. ii, p. 375.

Where shall we find its high abode?
To heaven the sacred ray aspires,
With ardent love embraces God,
Parent and object of its fires.

There its peculiar influence known,
In breasts seraphic learns to glow;
Yet, darted from th' eternal throne,
It sheds a cheering light below.

Through earth diffused, the active flame
Intensely for God's glory burns,
And always mindful whence it came,
To heaven in every wish returns.

Yet vain the fierce enthusiast's aim,
With this to sanctify his cause;
To screen beneath this awful name
The persecuting sword he draws.

In vain the mad fanatic's dreams
To this mysteriously pretend;
On fancy built his airy schemes,
Or slight the means, or drop the end.

Where zeal holds on its even course,
Blind rage and bigotry retires;
Knowledge assists, not checks its force,
And prudence guides, not damps, its fires.

Resistless, then, it wins its way;
Yet deigns in humble hearts to dwell:
Ye humble hearts, confess its sway,
And pleased the strange expansion feel.

Superior far to mortal things,
In greatful ecstasy they own,—
Such antedated heaven it brings,—
The zeal and happiness are one.

Now varied deaths their terrors spread,
Now threat'ning thousands rage—in vain!
Nor tortures can arrest its speed,
Nor worlds its energy restrain.

That energy which quells the strong,
  Which clothes with strength the abject weak,
Looses the stammering infant's tongue,
  And bids the sons of thunder speak.

While zeal its heavenly influence sheds,
  What light o'er Moses' visage plays!
It wings th' immortal prophets' steeds,
  And brightens fervent Stephen's face.

Come, then, bright flame! my breast inspire;
  To me, to me, be thou but given,
Like them I 'll mount my car of fire,
  Or view from earth an op'ning heaven.

Come thou, if mighty to redeem,
  Christ purchased thee with blood divine:
Come, holy zeal! for thou, through him,
  Jesus himself, through thee, is mine.

We are indebted to the same volume for forty-nine hymns, now contained in the Methodist Episcopal Hymn-book. The first line of each hymn, its number in the Hymn-book, and the names of the respective authors, are given below.

The following were composed by Charles Wesley:—

287. And can it be that I should gain.
480. Arm of the Lord, awake, awake!
118. Being of beings, God of love.
365. Come, Holy Ghost, all-quick'ning fire.
56. Enslaved to sense, to pleasure prone.
397. Eternal beam of light divine.
28. Father of lights, from whom proceeds.
72. Fain would I go to thee, my God.
410. Fondly my foolish heart essays.
71. God of my life, what just return.
265. Glory be to God on high.
490. Hark! the herald angels sing.

648. Hail! the day that sees him rise.
104. Jesus, my Advocate above.
66. Jesus, the sinner's Friend, to thee.
625. Jesus, my God and King.
308. Jesus, thou art our King.
65. Lord, I despair myself to heal.
406. Peace, doubting heart, my God's I am.
649. Sons of God, triumphant rise.
186. Saviour, the world's and mine.
342. Since the Son hath made me free.
472. Steel me to shame, reproach, disgrace.
197. Where shall my wond'ring soul begin?

The following were translated from the *German*, by John Wesley:—

384. Commit thou all thy griefs.
697. Eternal depth of love divine.
385. Give to the winds thy fears.
283. Into thy gracious hands I fall.
185. Jesus, whose glory's streaming rays.
354. Jesus, to thee my heart I bow.
321. Jesus, thy boundless love to me.
285. Lo! God is here, let us adore.
321. My Saviour, thou thy love to me. (2d part.)
74. My soul before Thee prostrate lies.
373. O God, what offering shall I give?
170. O Thou, who all things canst control.
116. O Thou, to whose all-searching sight.
205. O God of good, th' unfathom'd sea.
207. O God, thou bottomless abyss.
335. O Jesus, source of calm repose.
463. Saviour of men, thy searching eye.
462. Shall I, for fear of feeble man.
304. Thou hidden love of God, whose height.
396. Thou Lamb of God, thou Prince of peace.
244. Thee will I love, my strength, my tower.
207. Thou true and only God, lead'st forth. (2d part.)

The next two are also translations by the same hand, the first from the *Spanish*, the second from the *French:*

510. O God, my God, my all thou art.
301. Come, Saviour, Jesus, from above.

The following two are altered from Dr. Henry More :—

457. Father, if justly still we claim.
458. On all the earth thy Spirit shower.

The hymn by Mr. Samuel Wesley, Senior, commences :—

188. Behold the Saviour of mankind, &c.

Besides the above, in this work were first published the four hymns in the Hymn-book of the Methodist Episcopal Church, South, commencing,

"And live I yet by power divine?"
"Christ, the Lord, is risen to-day."
"Sons of God, exulting rise."
"Lord and God of heavenly powers."

Also, the seven hymns in the Hymn-book used by the Wesleyan Methodist Church in England, Canada, and its numerous missions throughout the world, by the Rev. Charles Wesley :—

"Arise, my soul, arise, Thy Saviour," &c.
"Fain would I leave this earth below."
"High above every name."
"My God, if I may call thee mine."
"O filial Deity."
"Summon'd my labor to renew."
"Thee, O my God and King."

And the following two, by the Rev. John Wesley, translated from the *German :*—

"Thou true and only God, lead'st forth."
"O God of gods, in whom combine."

The volume under notice was republished the same year (1739) in an abridged form, with the same title; the preface and many of the poems being omitted. The abridgment has 160 pages; the original work 223. There were eight poems inserted in the abridgment that were not in the first edition of the larger volume, three of which were inserted in subsequent editions of that work, and four more in another work bearing the same title, and published the following year; so that the abridgment in reality contains but one poem not found in some one or other of the volumes just mentioned, and that is a short one of twenty-four lines from Herbert, entitled "A Single Eye." In the list of the Rev. Messrs. John and Charles Wesley's poetical publications in the seventh volume of Mr. J. Wesley's Works, page 593, the *abridgment* appears as No. II. This list was compiled by the Rev. Mr. Jackson while editing the complete standard English edition of Mr. Wesley's Works, (from which the American edition was republished,) in the year 1831; and ten years later, when writing the Life of the Rev. Charles Wesley, he seems still to be under the mistaken impression that the volume of hymns published in the year 1739, and the *abridgment* of that work the same year, were two distinct works, as will appear from the following extract. The author is speaking of the "sweetness and power of the singing" of early Methodists in their religious meetings: "This," says he, "was a part of divine worship in which the brothers took a lively interest from the beginning of their public labors; and as they both possessed the gift and spirit of sacred poetry, they applied themselves to the composition of hymns adapted to the use and edification of those who

united with them in the worship of God. Soon after their return from Georgia, as we have already seen, they published a volume of hymns for this purpose; and this year they added *two others* of a similar kind, but more varied in their subjects, and more evangelical in their character. To *both these volumes* they gave the same title: 'Hymns and Sacred Poems. Published by John Wesley, M. A., Fellow of Lincoln College, Oxford; and Charles Wesley, M. A., Student of Christ Church, Oxford.' They were 'printed by W. Strahan,' and sold by their friend 'James Hutton, bookseller, at the Bible and Sun, without Temple Bar; and at Mr. Bray's, in Little Britain.' Such was the demand for these volumes, that one of them passed to a second edition the same year; and the *other* to a third. That which appears to have been first published begins with 'Eupolis his Hymn to the Creator,' written by the rector of Epworth."

The "other" volume, alluded to above, was merely an *abridgment* of the same work. Both the larger work and the abridgment are before the writer; hence there can be no mistake, on his part, in reference to what is here stated.

During the year 1740 the two Wesleys issued a third volume* of hymns by no means inferior to its predecessor in poetic excellence, or Christian character, and its title is the same as that work bears, namely, "Hymns and Sacred Poems," and contains paraphrases of the 55th chapter of Isaiah, and the 11th

* In the year 1743 this and the preceding volume of hymns were reprinted and bound together so as to form one volume. The "fifth edition" was published in 1756.

chapter of St. Paul's Epistle to the Hebrews; six admirable translations from the *German*, undoubtedly from the pen of John; and four hymns, all of which were probably addressed to Mr. Whitefield, entitled, "To the Rev. Mr. Whitefield,"—"To the same before his Voyage,"—"A Hymn to be sung at Sea,"—"In a Storm."

The volume also comprises a fine hymn "For the Kingswood Colliers;" and another for "The Anniversary of One's Conversion," from which was taken the hymn in our collection, commencing,

"O for a thousand tongues to sing,"

which originally had *eighteen* stanzas. But the most remarkable hymn in the volume, says Mr. Jackson, is one entitled, "The Just shall live by Faith," which describes Charles Wesley's religious history up to this period of his life. It contains twenty-two verses, and is given in the English edition of his Life, and would be inserted here entire were it not for its great length. Some extracts, however, will doubtless be acceptable to the reader:—

"For ten long legal years I lay
A helpless, though reluctant, prey
To pride, and lust, and earth, and hell:
Oft to repentance vain renew'd,
Self-confident for hours I stood,
And fell, and grieved, and rose, and fell.

* * * *

"Hardly at last I all gave o'er,
I sought to free myself no more,
Too weak to burst the fowler's snare;
Baffled by twice ten thousand foils,
I ceased to struggle in the toils,
And yielded to a just despair.

"'Twas then my soul beheld from far
The glimm'ring of an orient star,
That pierced and cheer'd my nature's night:
Sweetly it dawn'd, and promised day,
Sorrow and sin it chased away,
And open'd into glorious light.

"With other eyes I now could see
The Father reconciled to me,
Jesus, the Just, had satisfied;
Jesus had made my sufferings his,
Jesus was now my righteousness,
Jesus for *me* had lived and died.

* * * *

"Convinced my work was but begun,
How did I strive, and grieve, and groan!
Half yielded, yet refused to yield!
Tempted to give my Saviour up—
Deny my Lord, abjure my hope,
And basely cast away my shield.

* * * *

"But O! his tyranny is o'er!
How shall my rescued soul adore
Thy strange, thy unexampled grace!
A brand pluck'd from the fire I am!
O Saviour, help me to proclaim,
Help me to show forth all thy praise!"

Some of the hymns in this volume, observes Mr. Jackson, are among the finest in the English language, and display a deep pathos, with all the energy and daring of Charles's genius. The following hymn, describing a storm at sea, exhibits the writer's mighty faith and power of expression. It was addressed to Mr. Whitefield, on his embarking a second time for America:—

"Glory to Thee, whose powerful word
Bids the tempestuous winds arise:
Glory to thee, the sovereign Lord
Of air, and earth, and seas, and skies!

"Let air, and earth, and skies, obey,
And seas thine awful will perform:
From them we learn to own Thy sway,
And shout to meet the gath'ring storm.

"What though the floods lift up their voice,
Thou hearest, Lord, our louder cry:
They cannot damp thy children's joys,
Or shake the soul, when God is nigh.

"Headlong we cleave the yawning deep,
And back to highest heaven are borne,
Unmoved, though rapid whirlwinds sweep,
And all the wat'ry world upturn.

"Roar on, ye waves! our soul defy
Your roaring to disturb our rest;
In vain t' impair the calm ye try,
The calm in a believer's breast.

"Rage, while our faith the Saviour tries,
Thou sea, the servant of his will;
Rise, while our God permits thee rise:
But fall when he shall say, *Be still!*"

It is to this volume that Mr. Whitefield alludes in a letter to C. Wesley, written on his voyage to America, dated Feb. 1st, 1741, wherein he says: "My dear brethren, why did you throw out that bone of contention? Why did you [John] print that sermon against predestination? Why did you, in particular, my dear Charles, affix your hymn, and join in putting out your late Hymn-book? How can you say you will not dispute with me about election, and yet print such hymns?" In his celebrated "Letter to Rev. J. Wesley," he writes thus: "Instead of pawning your salvation, as you have

done, in a late Hymn-book, if the doctrine of universal redemption be not true; instead of talking of sinless perfection, as you have done in the preface to that Hymn-book, and making man's salvation depend upon his own free will, as you have in this sermon; you will compose a hymn in praise of sovereign, distinguishing love. You will caution believers against striving to work a perfection out of their own hearts, and print another sermon the reverse of this, and entitle it *Free Grace* indeed—*free*, not because *free* to *all*, but free, because God may withhold or give it to whom and when he pleases." This will be *new* doctrine to Methodist readers.

The hymn of C. Wesley, referred to by Mr. Whitefield, comprises thirty-six stanzas, which he poured forth in the fullness of his heart in praise of God's universal love to man. The following five stanzas are a specimen of this very spirited poem:—

"Stir up thy strength, and help us, Lord,
The preachers multiply;
Send forth thy light, and give thy word,
And let the shadows fly.

"O, if thy Spirit send forth me,
The meanest of the throng,
I'll sing thy grace divinely free,
And teach mankind the song.

"Grace will I sing, through Jesus' name,
On all mankind bestow'd;
The everlasting truth proclaim,
And seal that truth with blood.

"Come, then, thou all-embracing Love,
Our frozen bosoms warm;
Dilating fire, within us move,
With truth and meekness arm.

"Let us triumphantly ride on,
And more than conq'rors prove,
With meekness bear th' opposers down,
And bind with cords of love!"

The following hymns, in the Methodist Hymn-book, by C. Wesley, appeared originally in this volume:—

67. And can I yet delay? (2d pt.)
176. Author of faith, eternal Word.
592. Abraham, when severely tried.
62. And wilt Thou yet be found?
420. Come, thou high and lofty Lord. (2d pt.)
531. Come, Holy Ghost, our hearts inspire.
361. Come, Holy Ghost, all-quick'ning fire.
420. Come, and let us sweetly join.
447. Christ, from whom all blessings flow.
92. Depth of mercy! can there be.
626. Earth, rejoice, our Lord is King.
305. For ever here my rest shall be.
532. Father of all, in whom alone.
483. Glory to God, whose sovereign grace.
386. God of my life, whose gracious power.
446. Giver of concord, Prince of peace.
12. Ho! every one that thirsts, draw nigh.
333. Heavenly Father, sovereign Lord.
383. How do thy miseries close me round.
670. Infinite God, thy greatness spann'd. (2d pt.)
367. I want the Spirit of power within.
33. Jesus, if still the same thou art.
68. Jesus, Redeemer, Saviour, Lord. (2d pt.)
125. Jesus, the all-restoring Word.
60. Jesus, in whom the weary find.
35. Jesus, lover of my soul.
63. Jesus, if still thou art to-day.
353. Jesus, in whom the Godhead's rays.
306. Jesus, my life, thyself apply.
670. Lord of the wide, extensive main.
1. Look unto Him, ye nations; own. (2d pt.)
420. Let us join, 'tis God commands. (3d pt.)

79. Long have I seem'd to serve thee, Lord.
323. Lord, I believe a rest remains.
26. My sufferings all to thee are known.
73. My God, my God, to thee I cry.
318. My God I know, I feel, thee mine.
68. O that thou wouldst the heavens rent.
1. O for a thousand tongues to sing.
97. O why did I my Saviour leave.
420. Partners of a glorious hope. (4th pt.)
81. Still for thy loving kindness, Lord.
241. Talk with us, Lord, thyself reveal.
175. Thou, Lord, hast bless'd my going out.
63. While dead in trespasses I lie. (2d pt.)
333. Where the ancient dragon lay. (2d part.)
67. When shall thy love constrain.
359. When shall I see the welcome hour.
34. Wherewith, O God, shall I draw near.

The following, translations from the *German*, by John Wesley :—

193. Extended on a cursed tree.
307. Holy Lamb, who thee receive.
110. I thirst, thou wounded Lamb of God.
289. Jesus, thy blood and righteousness.
399. Now I have found the ground wherein.

Also, three hymns in the Hymn-book of the M. E. Church, South, by C. Wesley :—

"Brethren in Christ, and well-beloved."
"Glory to Thee, whose powerful word."
"O disclose thy lovely face."

And the following, in the Wesleyan Hymn-book, by C. Wesley :—

"Author of faith, appear."
"Christ, our Head, gone up on high."
"Father, Son, and Spirit, hear."
"Other ground can no man lay."
"Regardless now of things below."

The preface to this volume contains, says Mr. Wesley, "the strongest account we ever gave of Christian perfection." Some expressions he afterward considered far too strong, which are corrected and qualified in the fifth volume of his works, page 492, where a part of the preface is quoted.

In the year 1742 there appeared a fourth volume of hymns bearing the same title as two which preceded it, namely, "HYMNS AND SACRED POEMS," by John and Charles Wesley, though nearly the whole contents were undoubtedly the productions of Charles. It passed to a second edition in 1745. A copy of each edition now lies before the writer. The work is exceedingly scarce, and is seldom seen even in England; it contains over three hundred pages, and is certainly not inferior in poetic merit to any of the numerous poetical works published by the brothers. Its contribution to the stock of standard Methodist hymns is greater than that of any other single volume of their poetry, being over one hundred, among which is that highly admired poem, so well known by the title of "Wrestling Jacob," commencing,

"Come, O thou Traveler unknown."

The entire volume is rich in poetry and Christian experience. It contains paraphrases of the fortieth and sixty-third chapters of Isaiah, two dialogues between "Angels and Men," seven "Hymns for Children," one of which, commencing,—

"Gentle Jesus, meek and mild,
Look upon a little child,"

is well known and much admired; also that noble para-

phrase of the Lord's prayer, by the Rev. John Wesley, which is hymn 476 of our collection, and a translation of a *German* hymn of considerable length, which shows, says Mr. Jackson, that although the brothers no longer held their former intercourse with the Moravian Church in England, because of the errors which Molther introduced, and Count Zinzendorf defended, and mixed with others equally dangerous, they still cherished toward the genuine members of that community the most cordial esteem and love. The subjoined stanzas are a proof of this :—

"He prospers all his servants' toils,
But of peculiar grace has chose
A flock on whom his kindest smiles,
And choicest blessings, he bestows;
Devoted to their common Lord,
True followers of the bleeding Lamb,
By God beloved, by men abhorr'd,
And HERNHUTH is the favorite name!

"Here many a faithful soul is found,
With mystic power of love endued,
Full of the light of life, and crown'd
A king and priest to serve his God;
With flaming zeal for Christ they shine,
Their body, soul, and spirit, give,
To Christ their goods and blood resign,
For Christ they freely die and live."

These two verses are part of the excellent hymn,—

"High on his everlasting throne," &c.

The hymn in the English Hymn-book, beginning, "What shall we offer our good Lord?" is part of the same composition: but the translation was certainly made by John Wesley; although Mr. La Trobe,

editor of the English edition of the Life of Zinzendorf, says, it may admit of question whether that fine hymn "was translated by one of the Wesleys, or by Gambold."

The following hymns are from this very valuable volume:—

80. A goodly, formal saint. (2d part.)
390. Away, my unbelieving fear.
11. Awake, Jerusalem, awake.
329. An inward baptism of pure fire.
179. Arise, my soul, arise.
561. Blessing, honor, thanks, and praise.
428. Bless'd be the dear uniting love.
459. Comfort, ye ministers of grace.
337. Come, Lord, and claim me for thine own.
77. Come, O thou Traveler unknown.
357. Come, O thou greater than our heart.
654. Come, Holy Spirit, raise our songs.
43. Drooping soul, shake off thy fears.
461. Draw near, O Son of God, draw near.
320. Ever fainting with desire.
476. Eternal, spotless, Lamb of God. (3d part.)
341. Father, supply our every need. (2d part.)
360. Fountain of life and all my joy.
136. Fountain of life to all below.
417. Father of our dying Lord.
362. Father of Jesus Christ, my Lord.
476. Father of all, whose powerful voice.
498. Giver and guardian of my sleep.
107. God of my salvation, hear.
297. God of Israel's faithful three.
341. God of all power, and truth, and grace.
433. Glory be to God above.
564. Hark! a voice divides the sky.
173. Harken to the solemn voice.
482. Happy soul, who sees the day.
460. High on His everlasting throne. (German.)
341. Holy, and true, and righteous Lord. (3d part.)

332. I know that my Redeemer lives.
355. If now I have acceptance found.
93. I will hearken what my Lord.
221. Jesus, at whose supreme command.
582. Jesus, faithful to his word.
294. Jesus is our common Lord.
83. Jesus, Friend of sinners, hear.
418. Jesus, united by thy grace.
321. Jesus hath died that I might live.
242. Jesus, to thee I now can fly.
156. Jesus, my strength, my hope.
146. Jesus, thou hast bid us pray.
158. Jesus, my Saviour, Brother, Friend.
596. Jesus, shall I never be.
336. Jesus, the life, the truth, the way.
454. Jesus, thy wand'ring sheep behold.
24. Lamb of God, for sinners slain.
85. Lord, and is thine anger gone.
309. Lord I believe thy every word.
31. Let the world their virtue boast.
455. Lord of the harvest, hear.
600. Lay too thy hand, O God of grace.
334. Loving Jesus, gentle Lamb.
80. My gracious, loving Lord.
345. None is like Jeshurun's God.
195. O thou dear suffering Son of God.
368. O Love, I languish at thy stay.
187. O Love divine, what hast thou done.
303. O for a heart to praise my God.
113. O Almighty God of love.
88. O that I were as heretofore.
311. O that my load of sin were gone.
78. O Thou whom fain my soul would love.
282. O what shall I do my Saviour to praise.
237. O heavenly King, look down from above.
164. Oft have we pass'd the guilty night.
137. O Thou, whom all thy saints adore.
279. Oft I in my heart have said.
369. O great Mountain, who art thou?
300. O Jesus! full of truth and grace.

331. O glorious hope of perfect love.
324. O joyful sound of gospel grace.
422. Peace be on this house bestow'd.
163. Pierce, fill me with an humble fear.
370. Pris'ners of hope, lift up your heads.
69. Pris'ner of hope, to Thee I turn. (2d part.)
476. Son of thy Sire's eternal love. (2d part.)
84. Son of God, if thy free grace.
328. Saviour from sin, I wait to prove.
138. Say which of you would see the Lord.
440. Saviour of all, to thee we bow.
415. Try us, O God, and search the ground.
165. Thy presence, Lord, the place shall fill.
41. To the haven of thy breast.
69. Thee, Jesus, thee, the sinner's Friend.
464. The Lord is King, and earth submits.
438. Unchangeable, Almighty Lord.
378. Vain, delusive world, adieu.
57. Wretched, helpless, and distress'd.
352. When, my Saviour, shall I be.
595. Who is this gigantic foe?
126. When, gracious Lord, when shall it be.
127. Whom man forsakes Thou wilt not leave.
369. Who hath slighted or contemn'd. (2d part.)
344. What is our calling's glorious hope.
194. Ye that pass by, behold the Man.
251. Ye ransom'd sinners, hear.
77. Yield to me now, for I am weak. (2d part.)

And two in the Hymn-book of the Methodist Episcopal Church, South:—

"God of unspotted purity."
"O let us our own works forsake."

The following, in the Wesleyan Hymn-book, are from the same prolific source:—

"Be it according to thy word."
"Comfort, ye ministers of grace."

"God of Daniel, hear my prayer."
"I soon shall hear thy quick'ning voice."
"I know that my Redeemer lives, He lives."
"Jesus, my King, to thee I bow."
"Jesus, thou know'st my sinfulness."
"Jesus, take my sins away."
"Lord, regard my earnest cry."
"My Father, my God, I long for thy love."
"O might I this moment cease."
"O my Lord, what must I do."
"Omnipotent Lord, my Saviour and King."
"O God of my salvation, hear."
"Sinners, your hearts lift up."
"The Lord unto my Lord hath said."
"What can we offer our good Lord."
"What shall I do my God to serve."
"Woe is me, what tongue can tell."

There were united to the first society of Methodists, so called, which held its meetings in the Chapel in Fetter-lane, London, a number of the nobility, several of whom were ladies, belonging to one of the most ancient, and, in the best sense of the term, noble families of Great Britain. "From motives of curiosity," says the biographer of the countess of Huntingdon, "some of the Ladies Hastings (sisters of Lord Huntingdon) were induced to attend the preaching of the first Methodists, and there the Lord met them with blessings of his grace." They soon joined themselves to the despised people of God, "and never appeared to be ashamed to own whose they were, or whom they served." Lady Margaret Hastings was the first who received the truth as it is in Jesus; and the Lord was pleased to make her the honored instrument of Lady Huntingdon's conversion, as well as many of her family and friends. The conversion of the countess took place during a dangerous

illness, in which the fear of death terribly distressed her. In this condition she saw herself a miserable sinner, and was convinced that the strict morality of her conduct, for which from her youth she had always been distinguished, was altogether insufficient to procure for her that permanent peace which was now the all-absorbing desire of her soul. She had heard Lady Margaret say, "that since she had known and believed in the Lord Jesus Christ for life and salvation, she had been as happy as an angel:" now the words returned strongly to her recollection; she felt an earnest desire to cast herself wholly upon Christ, and from her bed she lifted up her heart to her Saviour, renouncing every other hope, and immediately her burdened soul was relieved of its load, and she was filled with peace and joy in believing. Her disorder, says her biographer, from that moment took a favorable turn, and she was restored to perfect health. She sent a message to John and Charles Wesley, who were then preaching in the neighborhood, professing to be one with them in heart, and assuring them of her determination to live and die a follower of Jesus Christ.

The friendship which thus commenced, in the year 1738, between Mr. Wesley and Lady Huntingdon, although purely religious, was of the most intimate and unreserved character. "At this period," remarks the biographer before referred to, "Mr. Wesley's visits at Donnington Park were very frequent; Lady Huntingdon having a very sincere esteem for him, and they were much united in sentiments of a theological nature. Easy and affable in his demeanor, he accommodated himself to every society, and showed how happily the most finished courtesy may be blended with the most

perfect piety. In his conversation we might be at a loss which to admire most, his fine classical taste, his extensive knowledge of men and things, or his overflowing goodness of heart. While the grave and serious were charmed with his wisdom, his sportive sallies of innocent mirth delighted even the young and thoughtless; and both saw, in his uninterrupted cheerfulness, the excellency of true religion."

The intimacy thus existing between Mr. John Wesley and the countess was brought about on her part by a desire to receive spiritual benefit from one whom she considered competent to instruct her, and altogether worthy of her distinguished consideration. And it is an interesting fact that Mr. Wesley, before publishing some of his earlier journals, submitted them to the inspection of her ladyship, whose approbation was unqualified, and she strongly urged him to hasten their publication. This friendship led to mutual efforts to convey similar instruction to the hearts and minds of their countrymen. And it is not surprising that among the various means used to acoomplish their pious and praiseworthy purposes, their thoughts should be directed to the purification of the streams of knowledge conveyed through the current literature of the day, the generally immoral and pernicious character and tendency of which they alike saw and deplored. The attention of the countess, it seems, was directed more especially to the department of poetry, much of which was prostituted to the vilest ends, and she expressed a desire to see such a collection of the works of the principal English poets as should be in accordance with refined taste, and separated from everything objectionable in sentiment.

Mrs. Rowe, who wrote under the assumed name of "Philomela," in publishing her first volume of poetry, "partly borrowed from authors, and partly new," in the beginning of the last century, (1704,) was influenced by the same motives which actuated the philanthropic minds of Wesley and Lady Huntingdon. In her highly interesting preface, Mrs. Rowe lays bare the evils of the age in a manner that would astonish the reader of the present day. Her bold and fearless language is worthy of record. "Our poets," says she, "have so little employed their talents on divine subjects, that their numerous volumes *afford not poems enough of that nature to furnish out one octavo.*" In view of such a state of things in the literary world, her pious soul thus vents its regrets:—"Who that has any concern for religion, or the happiness of mankind, can consider without melancholy, what store of profane and lewd poetry these late times have produced? how much it is valued, and what great mischief is done by it? What numbers of plays, and other books of poetry and gallantry, are daily exposed to sale, which, besides the wit, (pity so excellent a thing should be employed to such sorry purposes,) contain nothing but fuel for men's corruptions! that burlesque religion, defy its Author, and turn the most serious things into fulsome ridicule! Vice here rides triumphant, has forgot to blush, and puts on that air of confidence which truth and virtue only appear in. One would think these had resigned up all their authority to it, and acknowledged vice to be the more noble and excellent thing. The heathens are at length conquered by us; ancient *Rome* must give place to London; and should the poets and comedians of those days return again, they would freely own

themselves outmatched by Christians, and wonder at our improvements in all the arts of wickedness. It is strange, as well as deplorable, to see what credit the lewdest authors obtain among us; how fast their infection spreads, and how fond men are of the instruments of their ruin. These are the famous volumes that crowd the press, and enrich the printer and bookseller! Books of a contrary strain, though their subjects are never so noble, and they are writ with a great deal of sense and wit, go off but dully—they want the most charming accomplishment, and do not agree (God forgive us!) with the taste of this refined age! to such a degree of degeneracy are we grown; and these are the dismal effects of loose and impious authors! While war makes havoc abroad, the *stage* ruins at home, and proves more fatal to men's souls than that to their bodies; the contagion spreads wide, our guilt cries aloud, and like a mighty deluge threatens to overwhelm us."

This long quotation from Mrs. Rowe is made to show the great necessity there was in her day, which immediately preceded that of Wesley, for the efforts she made to produce a reformation in the minds and tastes of the people for literary aliment. Doctor Watts, who was cotemporaneous with Mrs. Rowe, and on terms of intimate friendship with her, heartily seconded her designs; and it must be confessed that his poetical writings have done more for the promotion of pure and exalted taste in sacred poetry of the lyric kind, than any other person who has ever lived; unless we except Charles Wesley, whose superior efforts in the same cause are destined to place him in the position heretofore generally assigned to Dr. Watts. Mrs. Rowe has

not, perhaps, received that consideration which her early and important aid in this department of literature and religion entitles her; although Mr. Montgomery, in his Christian Psalmist, has made respectful but brief allusion to her; and she occupies a prominent position among the authors whose works compose the volumes which will now be introduced to the notice of the reader. Some of her hymns are found in many hymn-books of the present day; but there are none in the Methodist collection.

Acting upon the suggestion of Lady Huntingdon, which was altogether in unison with his own sentiments, Mr. Wesley published at Bristol, in the year 1744, "A Collection of Moral and Sacred Poems from the most Celebrated English Authors," in three volumes, duodecimo. The design of this work was to supply what was deemed by many among the chief desiderata of the age. In his dedication to the countess, Mr. Wesley says: "Your mentioning this a year or two ago, and expressing a desire to see such a collection, determined me not to delay the design I had long had of attempting something of the kind. I therefore revised all the English poems I knew, and selected what appeared most valuable in them. Only Spenser's works I was constrained to omit, because scarcely intelligible to the generality of modern readers.

"I shall rejoice if the want of which you complained be in some measure supplied by the following collection; of which this, at least, may be affirmed: There is nothing therein contrary to virtue; nothing that can any way offend the chastest ear, or give pain to the tenderest heart. And perhaps whatever is really essential to the most sublime divinity, as well the purest as the most

refined, will be found therein. Nor is it a small circumstance, that the most just and important sentiments are here represented with the utmost advantage; with all the ornaments both of wit and language; and in the clearest, fullest, strongest light."

The work contains, among others, selections from Milton, Dryden, Young, Pope, Prior, Cowley, Norris, Pomfret, Watts, and Mrs. Rowe. Cowper had not then appeared, or he would doubtless have had a conspicuous niche in the collection. The third volume is composed almost entirely of poems by the Rev. Samuel Wesley, Sen., and his three celebrated sons, Samuel, John, and Charles. Here is found one of the longest poems written by Charles Wesley. It is an elegy on the death of Robert Jones, Esq., of Fonmon Castle, in Glamorganshire, South Wales, consisting of about six hundred lines. Mr. Jones is mentioned in the Life of Lady Huntingdon, as "a gentleman of large fortune, and a truly pious convert, through the labors of the early Methodists, to the truth as it is in Christ Jesus." Mr. Charles Wesley was the honored instrument, in the hands of God, of the conversion of this excellent man, who was his fellow-collegian at Oxford. The elegy, says Mr. Jackson, "is written with great spirit; describes Mr. Jones's life, conversion, subsequent piety, exemplary conduct as a husband and a father, his attachment to the Church of England, catholic spirit, fidelity to his Christian profession, and triumphant death." A brief extract, which will serve to show the character of the poem, is all that can be given:—

> "O what a change was there! The man of birth
> Sinks down into a clod of common earth:

The man of polish'd sense his judgment quits,
And tamely to a *madman's* name submits:
The man of curious taste neglects his food,
And all is pleasant now, and all is good:
The man of rigid honor slights his fame,
And glories in his Lord and Master's shame:
The man of wealth and pleasure all forgoes,
And nothing but the cross of Jesus knows:
The man of sin is wash'd in Jesus' blood,
The man of sin becomes a child of God.
Throughout his life the new creation shines,
Throughout his words, and actions, and designs:
Quicken'd with Christ, he sought the things above,
And evidenced the faith which works by love,
Which quenches Satan's every fiery dart,
O'ercomes the world, and purifies the heart."

There are some hymns from Mrs. Rowe, Dr. Watts, and the three brothers Wesley. Those by the eldest brother, Samuel, have nearly all been transferred to the English and American Hymn-books, and are well worthy of the distinguished place they hold in many other collections of hymns. They commence as follows:—

"The morning flowers display their sweets."
"Hail, Father! whose creating call."
"From whence these dire portents around."
"Hail, Holy Ghost, Jehovah, third."
"The Lord of sabbath let us praise."
"The Sun of righteousness appears."

The following hymn, from the pen of Charles Wesley, has found its way into James Montgomery's "Christian Psalmist." Mr. Montgomery has enriched his valuable work by inserting in it about one hundred and twenty Wesleyan hymns, but without, in many instances, giving the author's name.

THE CHRISTIAN.

Who is as the Christian great?
Bought and wash'd with sacred blood;
Crowns he sees beneath his feet,
Soars aloft, and walks with God.

Who is as the Christian wise?
He his naught for all hath given;
Bought the pearl of greatest price,
Nobly barter'd earth for heaven.

Who is as the Christian bless'd?
He hath found the long-sought stone,
He is join'd to Christ, his rest,
He and happiness are one.

Earth and heaven together meet,
Gifts in him and graces join;
Make the character complete,
All immortal, all divine.

Lo! his clothing is the sun,
The bright Sun of righteousness;
He hath put salvation on—
Jesus is his beauteous dress.

Lo! he feeds on living bread,
Drinks the fountain from above,
Leans on Jesus' breast his head·
Feasts for ever on his love.

Angels here his servants are,
Spread for him their golden wings,
To his throne of glory bear,
Seat him by the King of kings.

Who shall gain that heavenly height?
Who his Saviour's face shall see?
I who claim it in his right,
Christ hath bought it all for me.

Neither affliction, nor ministerial labor, says Mr. Charles Wesley's biographer, could induce him to neglect the cultivation of his poetical talents. In the course of the year 1745 he united with his brother in the publication of a volume of "HYMNS ON THE LORD'S SUPPER;" the whole of which appear to have been their own compositions: a few hymns being introduced into the volume from their Hymn-books of 1739 and 1740. To the hymns was prefixed a brief spiritual treatise of Dr. Brevint, a clergyman of a former age, entitled, "The Christian Sacrament and Sacrifice;" explaining the nature of this ordinance, and giving directions for receiving it aright. The brothers borrowed many thoughts from this treatise in the composition of their hymns, some of which can scarcely be considered more than metrical paraphrases of the prose text; but while the pious authors were under obligations to Dr. Brevint for some of his excellent ideas, the poetical character of the hymns are well worthy of the poets of Methodism. "This very pious manual," observes Mr. Jackson, "was in great request, and in increasing demand as long as the authors lived. Few of the books which they published passed through so many editions; for the writers had succeeded in impressing upon the minds of their societies the great importance of frequent communion. They administered the Lord's supper in London every sabbath-day; and urged the people everywhere, at all opportunities, to 'eat of this bread, and drink of this cup,' in 'remembrance' of their Redeemer's death. The sacramental hymns are *one hundred and sixty-six* in number; and although they all refer to one subject, they are distinguished throughout by a remarkable variety of thought

and expression. The flame of devotion by which they are animated is bright and intense."

As already stated, some of the hymns in this volume are paraphrases. The following is selected as a specimen; and perhaps a better could not be given, nor one that would exhibit more favorably the author's power to transmute the sober realities of prose into the most exalted strains of sacred song. The reader is requested to collate this hymn—which may be found in the Hymn-books of both the Wesleyan and Methodist Episcopal Church, South—with the following extract from Dr. Brevint's "Christian Sacrifice:"—

"This victim having been offered up in the fullness of time, and in the midst of the world, which is Christ's great temple, and having been thence carried up to heaven, which is his sanctuary; from thence spread salvation all around, as the burnt-offering did its smoke. And thus his body and blood have everywhere, but especially at this sacrament, a true and real presence. When he offered himself upon earth, the vapor of his atonement went up and darkened the very sun; and by rending the great veil, it clearly showed he had made a way into heaven. And since he is gone up, he sends down to earth the graces that spring continually both from his everlasting sacrifice and from the continual intercession that attends it. So that we need not say, 'Who will go up into heaven?' since, without either ascending or descending, this sacred body of Jesus fills with atonement and blessings the remotest parts of his temple."

Thus sings Charles Wesley:—

"Victim divine, thy grace we claim,
While thus thy precious death we show;

Once offer'd up a spotless Lamb,
In thy great temple here below,
Thou didst for all mankind atone,
And standest now before the throne.

"Thou standest in the holiest place,
As now for guilty sinners slain,
The blood of sprinkling speaks, and prays,
All prevalent for helpless man;
Thy blood is still our ransom found,
And speaks salvation all around.

"The smoke of thy atonement here
Darken'd the sun, and rent the veil,
Made the new way to heaven appear,
And show'd the great Invisible;
Well pleased in thee our God look'd down,
And call'd his rebels to a crown.

"He still respects thy sacrifice,
Its savor sweet doth always please;
The offering smokes through earth and skies,
Diffusing life, and joy, and peace;
To these, thy lower courts, it comes,
And fills them with divine perfumes.

"We need not now go up to heaven,
To bring the long-sought Saviour down:
Thou art to all already given,
Thou dost e'en now thy banquet crown,
To every faithful soul appear,
And show thy real presence here."

But the prime source of Charles Wesley's inspiration was his *religion*—his deep, fervent, impassioned piety; this it was that led him to explore the glorious heights, and sound the unfathomable depths, of divine Revelation; and although he sometimes

"*Stoop'd* to touch a lofty thought,"

which had been touched before, he generally drew his

sentiments from *heaven*, fresh and fragrant from the amaranthine bowers of bliss, and baptized with the ambrosial dews of celestial love.

A copy of the eleventh edition of this work, published at London, in the year 1825, is before the writer. It contains one hundred and seventy pages, and is divided into six parts, as follow: 1. As it is a memorial of the sufferings and death of Christ. 2. As it is a sign and means of grace. 3. The sacrament, a pledge of heaven. 4. The holy eucharist as it implies a sacrifice. 5. Concerning the sacrifice of our persons. 6. After the sacrament.

We are indebted to this excellent volume for the following hymns, but unfortunately have no means by which to distinguish between the compositions of the two brothers; and therefore fix upon Charles Wesley as the author of them all:—

224. Author of our salvation, thee.
226. Come, thou everlasting Spirit.
229. Come, Saviour, let thy tokens prove.
374. Father, into thy hands alone.
316. Father, Son, and Holy Ghost.
313. God of all-redeeming grace.
200. God of unexampled grace.
254. Happy the souls to Jesus join'd.
219. In that sad, memorable night.
225. Jesus, all-redeeming Lord.
196. Jesus drinks the bitter cup.
222. Jesus, we thus obey.
220. Let all who truly bear.
228. Lamb of God, whose dying love.
544. Lift up your eyes of faith, and see.
314. Let Him to whom we now belong.
227. O thou eternal Victim, slain.
591. O God of our forefathers, hear.
223. Rock of Israel, cleft for me.

121. Son of God, thy blessing grant.
545. Who are these array'd in white?

The following in the Hymn-book of the M. E. Church, South:—

"Come, Holy Ghost, set to thy seal."
"Father, hear the blood of Jesus."
"Father, if thou willing be."
"Hearts of stone, relent, relent."
"How long, thou faithful God, shall I."
"In Jesus we live, in Jesus we rest."
"Lord, didst thou ordain."
"O what a taste is this."
"See where our great High Priest."
"Thou very paschal Lamb."
"This, this is He that came."
"Thee, King of saints, we praise."
"Victim divine, thy grace we claim."

And two in the Wesleyan Collection:—

"Come, all who truly bear."
"Come, Holy Ghost, thine influence shed."

Some of the numerous poetical publications of Messrs. John and Charles Wesley, which were issued in the form of tracts, or pamphlets, grew out of the peculiar circumstances under which the Methodist societies, established by them and their coadjutors in various parts of the kingdom, were placed. They were menaced by the laws of the land on the one side, and by what was regarded by many as the peculiar rights and immunities of the Established Church, on the other. The contents of those tracts throw important light on the history of Methodism. Indeed, Mr. Jackson, in his admirable Life of Charles Wesley, and other works, frequently uses them for this very purpose, as well as

to illustrate some of the most important and minor events in the personal narrative of the brothers. These remarks will serve to introduce a pamphlet of sixty-nine pages, which was issued this year, by John and Charles Wesley, entitled, "HYMNS FOR TIMES OF TROUBLE AND PERSECUTION;" which was enlarged and reprinted at Bristol, from a tract printed at London, in the year 1744, with the following motto: "If ye be willing and obedient, ye shall eat the good of the land. . . . . But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it."—*Isa.* i, 19, 20.

This publication was occasioned by the riots and outrages which were prevalent at the time in various parts of the kingdom. These riots and outrages were accompanied by opposition the most systematic and determined, by which the Methodist preachers and societies were greatly harassed. The country, which was in a very unsettled state, was at war with France and Spain. It was threatened with an invasion by the French, for the purpose of deposing the reigning monarch, George the Second, and of placing on the British throne the exiled representative of the house of Stuart. Under such government, had the project succeeded, Popery would again have been restored in the triumphant exercise of its arbitrary power. The national danger was made a pretext for the most bitter persecution of the Wesleys and their fellow-laborers in the gospel. They were represented as Papists, in the pay of the Pretender; and, in several instances, the magistrates, who should have protected an unoffending people, tore Methodist preachers away from their families and sent them into the army. Even Messrs. John and Charles

Wesley were subjected to unjust charges, and examined before the civil authorities; one in Cornwall, and the other in Yorkshire. Yet men of purer loyalty did not exist. They inculcated obedience to the laws wherever they preached, and appointed in their principal societies weekly meetings of intercession with God for the maintenance of public tranquillity, and of the Protestant constitution. It was under such trials that they continued their practice of employing the press for the accomplishment of their pious purposes. In the midst of the persecution they published their "Hymns for Times of Trouble," nearly the whole of which were doubtless from the pen of Charles. "In these very spirited compositions," says Mr. Jackson, "the national sins are confessed and lamented; the mercy of God is earnestly implored in behalf of a guilty people; civil war is deprecated as a great and terrible calamity; the preservation of the Protestant religion, and a revival of its primitive spirit, are both solicited as the most important blessings; and the king is especially commended to the divine protection, not as the creature of the popular will, but as God's vicegerent, and his minister for good to the people."

The following three hymns are from this source:—

17. Sinners, the call obey.
128. Jesus, Redeemer of mankind.
275. Head of the church triumphant.

And the four in the Wesleyan Collection, commencing,

"Lord, thou hast bid thy people pray."
"Lamb of God, who bearest away."
"Sovereign of all, whose will ordains."
"Ye servants of God, your Master proclaim."

It was about the year 1744 that Messrs. John and Charles Wesley began to publish, in the form of tracts, for the use of the Methodist societies and congregations, hymns adapted to the principal festivals of the Christian church, and other special occasions, such as the "Nativity" of Christ, his "Resurrection," "Ascension Day," "Whitsunday," "New-Year's Day," and "Watchnights." Other poetical pamphlets, chiefly written by Charles Wesley, they also published, containing graces before and after meat, and doxologies addressed to the Holy Trinity; others were adapted to the state of the times, and the spiritual wants and conditions of the people, as indicated by their titles.

The watchnight services*—and they appear to have been of frequent occurrence—which were conducted by Charles Wesley, in those times were usually seasons of great solemnity and power. "Amidst the silence of the night, and in the absence of riotous people and triflers, he and his fellow-worshipers anticipated the sound of the trumpet which shall awake the dead, and proclaim the appearance of the almighty Judge. His prayers, and impressive addresses to the people, with the appropriate hymns which they unitedly sung at his dictation, seemed to bring them near the day of the Lord; and they rejoiced before him with

* "A. D. 1742. The first watchnight was held in London. The custom originated with the colliers of Kingswood, near Bristol, who had been in the habit, when slaves to sin, of spending every Saturday night at the alehouse. They now devoted that night to prayer, and singing of hymns. Mr. Wesley, hearing of this, and of the good that was done, resolved to make it general. At first he ordered *watchnights* to be kept once a month, when the moon was at the full; and afterward fixed them for once a quarter."—*Crowther's Portraiture of Methodism.*

the deepest reverence." There lies before the writer a tract of twelve pages, entitled "HYMNS FOR THE WATCHNIGHT," containing eleven hymns, all intended to be sung upon watchnight occasions. In this tract first appeared the hymns commencing,

243. How happy, gracious Lord, are we.
292. Meet and right it is to sing.
572. Thou Judge of quick and dead.

And the following two in the Hymn-book of the Methodist Episcopal Church, South:

"Join, all ye ransom'd sons of grace."
"Ye virgin souls, arise."

The second edition of "HYMNS FOR THE NATIVITY OF OUR LORD," comprising eighteen pages, and the same number of hymns, appeared in 1745, and the fifth in 1756. In this tract was first published the two hymns beginning,

485. All glory to God in the sky.
486. Father, our hearts we lift.

There are two copies of this pamphlet before the writer, in one of which hymn 485 is not found. This circumstance is referred to by Mr. Wesley in the following extract of a letter to his brother Charles, written in the year 1761: "Pray, tell R. Sheen I am hugely displeased at his reprinting the Nativity Hymns, and omitting the very best hymn in the collection,—

'All glory to God in the sky,' &c.

I beg they may never more be printed without it. Omit one or two, and I will thank you. They are *namby-pambical*. I wish you would give us two or three invitatory hymns. We want such exceedingly."*

* Works, vol. vi, p. 663.

In subsequent editions the objectionable hymns were omitted, the missing one restored, and a few more added, making in all twenty-one hymns. From this tract was taken the hymn in the hymn-book, of the Methodist Episcopal Church, South, commencing,

"Come, thou long-expected Jesus;"

and four more in the Wesleyan Collection:—

"Let earth and heaven combine."
"Light of those whose dreary dwelling."
"Celebrate Immanuel's name."
"Glory be to God on high."

The last hymn we give entire, as being in our estimation of unusual excellence:—

"Glory be to God on high,
And peace on earth descend;
God comes down: he bows the sky,
He shows himself our Friend!
God, th' Invisible, appears,
God the bless'd, the great I Am,
Sojourns in this vale of tears,
And Jesus is his name.

"Him the angels all adored—
Their Maker and their King:
Tidings of their humbled Lord
They now to mortals bring:
Emptied of his majesty,
Of his dazzling glories shorn,
Being's source begins to be,
And God himself is born.

"See th' eternal Son of God
A mortal son of man,
Dwelling in an earthly clod,
Whom heaven cannot contain!
Stand amazed, ye heavens, at this!
See the Lord of earth and skies,

Humbled to the dust he is,
And in a manger lies!

"We, the sons of men, rejoice,
The Prince of peace proclaim,
With heaven's host lift up our voice,
And shout IMMANUEL'S name,
Knees and hearts to him we bow;
Of our flesh, and of our bone,
JESUS is our brother now,
And GOD is all our own!"

In the year 1746 the English nation was called to acknowledge the goodness of God, in its deliverance from the dreadful calamity of a civil war, by the complete defeat and annihilation of the rebel forces under the Pretender, at the battle of Culloden, which was fought on the 16th of April. The following 9th of October was observed by the sound-hearted Protestants of the nation as a day of public thanksgiving, and to all such it was doubtless a season of pious and substantial joy; and many loyal sermons were preached and published on the occasion. Mr. Charles Wesley preached at the Foundry at four o'clock in the morning, where there was a time of solemn rejoicing and true thanksgiving. In the expression of gratitude to God, and of unfeigned attachment to the reigning family, the Methodist congregations were behind no class of their fellow-citizens.

This was not the only service that Mr. Charles Wesley rendered the good cause of Protestant loyalty upon this most interesting occasion. He published seven hymns in a tract of twelve pages, entitled, "HYMNS FOR THE PUBLIC THANKSGIVING DAY, Oct. 9, 1746," for general circulation, and especially for the use of

Methodist congregations. "They are all," says Mr. Jackson, "of a thoroughly Protestant character; are written with singular strength of thought and expression; and must at the time have produced a strong sensation. The writer evidently felt that the nation had passed a momentous crisis; France and Spain having been ready to aid the design of placing the British crown upon the head of a slave of Papal Rome."

Not one of these hymns has found its way into either the English or American Hymn-book. Here is one of them as a specimen: it is the first of the seven:—

"Britons, rejoice, the Lord is King!
The Lord of hosts and nations sing,
Whose arm hath now your foes o'erthrown;
Ascribe to God the praise alone;
The Giver of success proclaim,
And shout your thanks in Jesus' name!

"'Twas not a feeble arm of ours
Which chased the fierce contending powers;
Jehovah turn'd the scale of fight;
Jehovah quell'd their boasted might,
And snapp'd their spears, and broke their swords,
And show'd—*the battle is the* LORD'S.

"He beckon'd to the savage band,
And bade them sweep through *half* the land:
The savage band their terror spread,
With Rome and Satan at their head,
But, stopp'd by his Almighty breath,
Rush'd back—into the arms of death.

"Thou, Lord, alone hast laid them low,
In pieces dash'd th' invading foe!
Thy breath, which did their fury raise,
Hath quench'd, at once, the sudden blaze,
Destroy'd the weapons of thine ire,
And cast the rods into the fire.

"O that we all might see the hand
Which still protects a guilty land;
Glory and strength ascribe to Thee,
Who giv'st to kings the victory;
And yield, while yet the Spirit strives,
And thank thee with our hearts and lives!

"O that we might to God rejoice,
And tremble at thy mercy's voice;
Nor fondly dream the danger past,
While yet our own rebellions last!
O that our wars with Heaven might cease,
And all receive the Prince of peace.

"Or if, before the scourge return,
The thankless crowd disdains to mourn,
Yet, Lord, with reverential joy,
We vow for thee our all t' employ,
And bless thee for the kind reprieve,
And to our Saviour's glory live!

"Long as thou lengthenest out our days,
We live to testify thy grace;
Secure beneath thy mercy's wings,
We triumph in the King of kings,
The Giver of success proclaim,
And shout our thanks in Jesus' name."

"GRACES BEFORE AND AFTER MEAT," is the title of a tract in two parts, containing twelve pages. The "graces" are in the form of short hymns, in a variety of metres, of from one to three verses each, except two, one of which has four, and the other seven, verses. The title of the tract indicates the use designed to be made of its contents, although it would seem somewhat strange at this day, in our country, to *sing* a *grace* either before or after a meal. But it was not so among the simple-hearted Methodists. As they had been in-

structed by those set over them in the Lord, they were ready and willing to praise their divine Head at all times, and in every possible way. The strangeness of the thing, however, is not a sufficient reason why the "graces" should not be thus employed, as their use could not but be conducive to a spirit of gratitude to the Giver of every good and perfect gift, for temporal as well as spiritual blessings. Mr. Wesley sometimes sung a hymn before partaking of his food, and his brother Charles wrote a hymn "to be sung at the tea-table;" and the practice is still continued in many parts of England among his followers. Here follow a few specimens from this tract. First from "Graces before Meat," eleven in number.

Father of earth and heaven,
Thy hungry children feed;
Thy grace be to our spirits given,
That true immortal bread:
Grant us, and all our race,
In Jesus Christ to prove
The sweetness of thy pard'ning grace,
The manna of thy love.

—

O, Father of all,
Who fillest with good
The ravens that call
On thee for their food;
Those ready to perish
Thou lov'st to sustain;
And wilt thou not cherish
The children of men?

On thee we depend
Our wants to supply,
Whose goodness shall send
Us bread from the sky:

On earth thou shalt give us
A taste of thy love,
And shortly receive us
To banquet above.

Here is one of four graces, intended

FOR MOURNERS.

O how can a criminal feast,
In chains, and appointed to die?
O how can a sinner be bless'd
With only an outward supply?
Till Him at the table I meet,
Who chases my sorrows and fears,
The bread of affliction I eat,
And mingle my drink with my tears.

For mercy I languish and faint,
My only refreshment and food;
Thy mercy, O Jesus, I want,
I hunger and thirst after God:
No blessing or good I desire
On earth, or in heaven above;
But grant me the grace I require,
And give me a taste of thy love!

The following are from the second part, "Graces after Meat," twenty-five in number:—

Father, through thy Son receive
Our grateful sacrifice,
All the wants of all that live
Thine open hand supplies;
Fills the world with plenteous food;
For the riches of thy grace,
Take, thou universal God,
The universal praise.

—

And can we forbear in tasting our food,
The grace to declare, and goodness of God!
Our Father in heaven, with joy we partake
The gifts thou hast given for Jesus's sake.

In thee do we live; thy daily supplies,
As manna received, dropp'd down from the skies;
In thanks we endeavor thy gifts to restore,
And praise thee for ever, when time is no more.

—

Blessing to God, for ever bless'd,
To God, the Master of the feast,
Who hath for us a table spread,
And in this howling desert fed,
And doth with all his gifts impart
The crown of all, a thankful heart.

—

Thee, Father, Son, and Spirit, we
Our kind Preserver praise
While in thy threefold gifts we see,
And taste thy threefold grace.
Thou feed'st the needy sons of men,
Thou dost our strength renew,
With corn, and wine, and oil, sustain
Our fainting spirits too.

—

Father, in thee we taste the bread
That cheers the church above,
And drink, from sin and sorrow freed,
The wine of Jesus' love.
Th' oil of joy, th' Spirit of grace,
To us himself imparts,
The oil that brightens every face,
And gladdens all our hearts.

With awful thanks we now receive
Our emblematic food,
On Father, Son, and Spirit, live,
And daily feast on God;
We to thy glory drink and eat,
Till all from earth remove,
The endless praises to repeat
Of all-sustaining Love.

These metrical graces were very popular among the people for whose use they had been prepared, and

they were highly beneficial to them. Their acquisition by the memory was an easy task, and their retention pleasant and agreeable. They had the effect of presenting to their minds more frequently the debt of gratitude they were under to God for the many gifts and blessings he had bestowed upon them.

During the year 1746 was issued from the press a small volume of hymns, of sixty-eight pages, formerly known by the name of "Redemption Hymns." The volume is entitled "HYMNS FOR THOSE THAT SEEK, AND THOSE THAT HAVE, REDEMPTION IN THE BLOOD OF JESUS CHRIST." The fifth edition of this work appeared in London, in 1756. There is no author's name in the title-page, nor any preface to the volume, which is the case with several other Hymn-books published by the Wesleys. As there is no mention of this work in the Life of Charles Wesley, it may safely be inferred that, although both brothers were, doubtless, concerned in its composition, Mr. John Wesley alone was responsible for its publication.

The following are redemption hymns:—

437. All praise to our redeeming Lord.
117. Come, Lord, from above.
3. Come, sinners, to the gospel feast.
38. Father of Jesus Christ, the Just.
293. Father, in whom we live.
58. Father of Jesus Christ, my Lord.
143. Father, behold with gracious eyes.
439. God of love, that hear'st the prayer.
430. God of all consolation, take.
253. Happy the man that finds the grace.
548. How happy is the pilgrim's lot.
691. Infinite God, to thee we raise.
119. Jesus, my Lord, attend.

469. Jesus, my strength and righteousness.
429. Jesus, accept the praise.
288. Jesus, take all the glory.
588. Lo! I come with joy to do.
310. Love divine, all loves excelling.
537. Leader of faithful souls, and guide.
691. Messiah, joy of every heart. (2d part.)
133. O wondrous power of faithful prayer.
277. Rejoice evermore with angels above.
691. Saviour, we now rejoice in hope. (3d part.)
103. Shepherd of souls, with pitying eye.
549. Still out of the deepest abyss.
178. Thou great mysterious God unknown.
47. Thou hidden God, for whom I groan.
9. Weary souls that wander wide.
594. Worship, and thanks, and blessing.
278. Ye simple souls, that stray.
192. Ye heavens, rejoice in Jesus's grace.

And the following two in the Wesleyan Hymn-book:—

"All thanks be to God, Who scatters abroad."
"Out of the deep I cry."

It is a matter of surprise that the biographer of the poets should remain silent in reference to a volume which may be considered among their earlier publications, and one that has contributed as large a proportion of its contents to the general stock of standard Wesleyan hymnology as any other one of their poetical works. In the absence of any knowledge of his reasons for so doing, we cannot but regard the omission as surprising, especially as the book contains several of the finest hymns of the brothers, and one that has attracted as much attention as any other in the Methodist Hymn-book. The hymn alluded to is—

"How happy is the pilgrim's lot!" &c.,

which was evidently written by Mr. John Wesley.* This hymn has been admired by thousands not known by the name of Methodists, with whom it has always been a great favorite, as well on account of the remarkable character of its sentiments, as the elegant simplicity of its diction. Throughout the composition the author has made personal reference to himself. His opinions upon the subject of matrimony, at one time of life, are well known to all acquainted with his history; and this hymn was published about five years before his unhappy union with his wife, at a period when he had probably no intention of ever entering the marriage state, and breathes only the language of one who had devoted to God, as he had done, his ease, his time, his life, his reputation. There are traits about it which cannot be mistaken. See, for instance, verses four, five, and six; but there is another verse, which has been omitted from our Hymn-book, that is still more characteristic of the author's sentiments, at the time of life when it was written. It runs thus,—

"I have no sharer of my heart,
To rob my Saviour of a part,
And desecrate the whole:
Only betroth'd to Christ am I,
And wait his coming from the sky,
To wed my happy soul."

Some of the expressions in this stanza are very similar to many found in Moravian hymns, and may have resulted from his intimate intercourse with those people in the early part of his ministry; but there is nothing

* It has been inserted in that truly delectable work, "Cheever's Lectures on the Pilgrim's Progress;" but without any intimation that it was written by the *founder of Methodism.*

in the above stanza half so objectionable as sentiments that abound in old Moravian Hymn-books.

From that excellent hymn,

"Jesus, my strength and righteousness,"

six verses have been omitted. They are as follow:—

"This is the saving power of God:
Whoe'er this word receive,
Feel all th' effects of Jesus' blood,
And sensibly believe.
Saved from the guilt and power of sin,
By instantaneous grace,
They trust to have thy life brought in,
And always see thy face.

"The pure in heart thy face shall see,
Before they hence remove;
Redeem'd from all iniquity,
And perfected in love.
This is the great salvation; this
The prize at which we aim,
The end of faith, the hidden bliss,
The new mysterious Name.

"The Name inscribed in the white stone,
The unbeginning Word,
The mystery so long unknown,
The secret of the Lord;
The living bread sent down from heaven,
The saints' and angels' food—
Th' immortal seed, the little leaven,
The effluence of God!

"The tree of life, that blooms and grows
In midst of paradise,
The pure and living stream, that flows
Back to its native skies:
The Spirit's law, the cov'nant seal,
Th' Eternal Righteousness;
The glorious joy unspeakable,
Th' unutterable peace!

"The treasure of the gospel field,
The wisdom from above,
Hid from the wise, to babes reveal'd,
The precious pearl of love;
The mystic power of godliness,
The end of death and sin,
The antepast of heavenly bliss,
The kingdom fix'd within.

"The morning star, that, glittering bright,
Shines to the perfect day,
The Sun of righteousness—the Light,
The Life, the Truth, the Way:
The image of the living God,
His nature and his mind,
Himself he hath on us bestow'd,
And all in Christ we find."

In this volume first appeared Charles Wesley's celebrated poem, entitled, "The True Use of Music," commencing,

"Listed into the cause of sin,
Why should a good be evil?
Music, alas! too long has been
Press'd to obey the devil."

This hymn has been set to a beautiful tune by the Rev. W. P. Burgess, of the Wesleyan Conference.

In the year 1747 was issued the second edition of a tract of thirty-six pages, entitled "Hymns of Petition and Thanksgiving for the Promise of the Father. By the Rev. Mr. John and Charles Wesley." These hymns, as the title indicates, were intended to be used on the festival of *Whitsuntide*, and are thirty-two in number. The following seven have been transferred to the Methodist Hymn-book:—

632. Arm of the Lord, awake, awake, The terrors.
39. Come, Holy, Celestial Dove.
658. Eternal Spirit, come Into thy meanest home.
366. Father of everlasting grace.
659. Father, glorify thy Son.
656. Jesus, we on thy word depend.
105. Spirit of faith, come down.

The subjoined stanzas are the last half of a hymn from this tract, founded upon John xiv, 16 :—

"In vain the world as madness brands
Our gospel hope, which cannot fail,
THE PROMISE of the Father stands,
And mocks the rage of earth and hell.

"Th' apostates toil with fruitless pain
The Word of none effect to prove,
T' exclude thee from the heart of man,
And drive thee to thy saints above.

"The Spirit himself thou wilt not give,
Thy truth and mercy they blaspheme,
Without his inspiration live,
And call it all a madman's dream.

"The grace, but not the Spirit of grace,
Their *learned* fools vouchsafe t' allow;
He might be given in ancient days,
But GOD, they teach, is needless now

"But GOD, *we know*, is giv'n indeed,
And still doth in his people dwell;
And him we every moment *need*,
And him we every moment *feel*.

"The life of our indwelling GOD
We feel by faith's internal sense,
Our hearts he makes his bless'd abode,
And who shall force the Saviour thence?

"Believing still in JESUS' name,
The witness in ourselves we know,
And tell the world they all may claim
The gift, and dwell with GOD below.

"The HOLY GHOST, whom we partake,
To all that ask is freely given;
And lo! on this great truth we stake
Our present and eternal heaven."

The same year was also published the second edition of a tract, containing seven hymns and eleven pages, entitled "HYMNS FOR ASCENSION DAY." One hymn was taken from this tract:—

652. God is gone up on high.

The hymn beginning,

"Angels, rejoice in Jesus' grace,"

in the Hymn-book of the M. E. Church, South, and the following two in the Wesleyan Collection,—

"Sinners, rejoice, your peace is made,"
"Jesus, to thee we fly,"—

were derived from the same source. The last-mentioned hymn is subjoined, the fourth and fifth verses of which are in Charles Wesley's most impassioned manner—a style attempted by no other poet, but which seems perfectly natural to him:—

"Jesus, to thee we fly,
On thee for help rely:
Thou our only refuge art,
Thou dost all our fears control,
Rest of every troubled heart,
Life of every dying soul.

"We lift our joyful eyes,
And see the dazzling prize,

See the purchase of thy blood,
Freely now to sinners given;
Thou the living way hast show'd,
Thou to us hast open'd heaven.

"We now divinely bold
Of thy reward lay hold;
All thy glorious joy is ours,
All the treasures of thy love;
Now we taste the heavenly powers,
Now we reign with thee above.

"Our anchor sure and fast
Within the veil is cast;
Stands our never-failing hope
Grounded in the holy place,
We shall after Thee mount up,
See the Godhead face to face.

"By faith already there,
In thee our Head we are,
With our great Forerunner, we
Now in heavenly places sit,
Banquet with the Deity,
See the world beneath our feet.

"Thou art our flesh and bone,
Thou art to heaven gone!
Gone, that we might all pursue,
Closely in thy footsteps tread,
Gone, that we might follow too,
Reign triumphant with our Head."

The third edition of "HYMNS FOR OUR LORD'S RESURRECTION," appeared in the year 1748. This is a tract of twenty-three pages, and sixteen hymns, the last of which is "for Ascension Day." Two hymns in the Methodist Hymn-book are from this source:—

259. Rejoice, the Lord is King!
650. Father, God, we glorify.

And another in the Wesleyan,—

"Come, then, thou prophet of the Lord."

There is a most excellent hymn in this tract, founded upon a portion of the "Litany," in the *Book of Common Prayer*, which we venture to insert entire, notwithstanding its length, feeling assured that no admirer of genuine Wesleyan poetry will be offended. The following is the passage from the Litany:—

"By the mystery of thy holy incarnation; by thy holy nativity and circumcision; by thy baptism, fasting, and temptation; by thine agony and bloody sweat; by thy cross and passion; by thy precious death and burial; by thy glorious resurrection and ascension; and by the coming of the Holy Ghost; good Lord, deliver us."

"Jesus, show us thy salvation,
(In thy strength we strive with thee,)
By thy mystic incarnation,
By thy pure nativity;
Save us thou, our new Creator,
Into all our souls impart
Thy divine, unsinning nature,
Form thyself within our heart.

"By thy first blood-shedding heal us;
Cut us off from every sin,
By thy circumcision seal us,
Write thy law of love within;
By thy Spirit circumcise us,
Kindle in our hearts a flame;
By thy baptism now baptize us
Into all thy glorious name.

"By thy fasting and temptation
Mortify our vain desires,
Take away what sense or passion,
Appetite or flesh, requires;

Arm us with thy self-denial,
Every tempted soul defend,
Save us in the fiery trial,
Make us faithful to the end.

"By thy sorer suff'rings save us,
Save us when conform'd to thee;
By thy miseries relieve us,
By thy painful agony:
When beneath thy frown we languish,
When we feel thine anger's weight,
Save us by thine unknown anguish,
Save us by thy bloody sweat.

"By that highest point of passion,
By thy suff'ring on the tree,
Save us from the indignation
Due to all mankind and me:
Hanging, bleeding, panting, dying,
Gasping out thy latest breath,
By thy precious death's applying,
Save us from eternal death.

"From the world of care release us,
By thy decent burial save,
Crucified with thee, O Jesus,
Hide us in thy quiet grave;
By thy power divinely glorious,
By thy resurrection's power,
Raise us up o'er sin victorious,
Raise us up to sin no more.

"By the pomp of thine ascending,
Live we here to heaven restor'd,
Live in pleasures never ending,
Share the portion of our Lord;
Let us have our conversation
With the blessed spirits above,
Saved with all thy great salvation,
Perfectly renew'd in love.

"Glorious Head, triumphant Saviour,
High enthroned above all height,
We have now through thee found favor,
Righteous in thy Father's sight;
Hears he not thy prayer unceasing?
Can he turn away thy face?
Send us down the purchased blessing,
Fullness of the gospel grace.

"By the coming of thy Spirit,
As a mighty rushing wind,
Save us into all thy merit,
Into all thy sinless mind;
Let the perfect grace be given,
Let thy will in us be seen,
Done on earth as 'tis in heaven,
Lord, thy Spirit cries, Amen!"

All the Hymn-books, except their first one, published by the Wesleys previous to the year 1741, bore on the title-page the names of both brothers; but this year was issued from the press a small volume, entitled, "A Collection of Psalms and Hymns," by John Wesley, alone. This volume reached its third edition previous to the year 1748, and was reissued in England by Mr. Wesley, in the year 1784, with the title, "A Collection of Psalms and Hymns for the Lord's Day. Published by John Wesley, A. M., late Fellow of Lincoln College, Oxford; and Charles Wesley, A. M., late Student of Christ Church, Oxford," and, together with an Abridgment of the Liturgy of the Church of England, was sent over to America, for the use of the Methodist Episcopal Church in the United States. The second, and last edition, was published by Mr. Wesley, and sent over in the year 1786; but the book was little used by the Methodists, and a copy of it is now seldom

to be seen. The writer has, for some years, been seeking for the work, but has failed to procure a complete volume; an imperfect copy of the first edition being all that has yet rewarded his labors. About thirty-five hymns only were transferred from this work to the Hymn-book of the Methodist Episcopal Church.

In the year 1788 the Psalms and Hymns for the Lord's Day were again republished by Mr. Wesley; the occasion of which is explained in the following quotation from Mr. Roberts's very able and interesting tract, entitled "Hymnology," published at Bristol, in the year 1808, "with particular reference to the propriety of having an additional volume of hymns, for general worship among the people called Methodists." "That book," says he, alluding to Mr. Wesley's large Hymn-book, "was not introduced by him in London, Bristol, or any place, when the liturgy was read, and service performed by him in canonical hours. For that occasion, from almost the commencement of Methodism, a collection of 'Psalms and Hymns' had been used; which, though small, Mr. Wesley well appreciated, so far as it goes, for its adaptation to general worship, the subjects being chiefly praise and adoration. And therefore, many years after he had published the Hymn-book, (1780,) when he made the abridgment of the liturgy, (1788,) and gave it to the world as 'The Sunday Service of the Methodists,' he printed with this service, in a continuation of pages, a new edition of the 'Psalms and Hymns for the Lord's Day.'"

This extract throws some light upon Mr. Wesley's views of the relative importance of the service of "the Church," and Methodist service, which was seldom held in "canonical hours," and which, according to the

showing of the large Minutes of the conference, was "public worship" only "*in a sense*, but not such as supersedes the Church service." Such was the opinion of Mr. Wesley, and the body of preachers in connection with him; but the English Methodists, since the death of their father and founder, have assumed their proper position of a separate and independent church, and no longer deem it either their duty or interest to consider themselves any "part or parcel" of the national Church Establishment.

From the above account it will appear, that the Psalms and Hymns for many years held a very conspicuous place among the various instrumentalities, used by the Wesleys, for promoting the spread of what the world has been pleased to stigmatize with the name of *Methodism*.

In the year 1748 was published a fourth edition of the Psalms and Hymns, enlarged, by the introduction of some of Charles Wesley's versified paraphrases of the Psalms, and his name, as well as his brother's, inserted in the title-page. Eleven editions of this work appeared during Mr. John Wesley's lifetime.

The two collections of Psalms and Hymns thus noticed, are the same referred to in the "Advertisement" to the Supplement added in 1830 to the English Hymn-book, as "*The Morning Hymn-book*, prepared by Mr. Wesley for the London congregations, or in a *smaller collection* published by him."

The "enlarged" edition of the Psalms and Hymns, published in 1748, is a volume of one hundred and forty-eight pages, and was written almost entirely by Dr. Watts and Charles Wesley; but there are a few hymns by Samuel Wesley, Jun., Addison, Tate and Brady, and

Dryden; and a few are from the pen of John Wesley himself, but only two or three of them can be distinguished from those of his brother. The first lines of such hymns as are found both in this volume and in the Methodist Hymn-book are subjoined. It is gratifying to know that the following hymns by Dr. Watts had the sanction and revision of Mr. John Wesley:—

130. All glory to the dying Lamb.
276. Almighty Maker, God.
554. And must this body die.
266. Before Jehovah's awful throne.
129. Come, Holy Spirit, heavenly Dove.
252. Come ye that love the Lord.
269. Come let us join our cheerful songs.
212. Eternal Power, whose high abode.
203. Eternal Wisdom, Thee we praise.
201. Father, how wide thy glory shines.
115. Great God, indulge my humble claim.
692. God is a name my soul adores.
27. How sad our state by nature is.
262. I'll praise my Maker while I've breath
246. Jesus, thou everlasting King.
140. Lord, all I am is known to Thee.
263. Let every tongue thy goodness speak.
45. My drowsy powers, why sleep ye so?
261. My God, the spring of all my joys.
553. O God, our help in ages past.
264. Praise ye the Lord, 'tis good to raise.
204. Praise ye the Lord, ye immortal choirs.
550. Thee we adore, eternal Name.
693. The Lord Jehovah reigns.
651. What equal honors shall we bring.
379. With joy we meditate the grace.
44. Why should the children of a King.

Two hymns are by John Wesley:

120. O, Sun of righteousness, arise.
496. We lift our hearts to Thee.

The following are by CHARLES WESLEY:—

49. Lord Jesus, when, when shall it be.
131. Father, I stretch my hands to thee.
189. Of Him who did salvation bring.
497. All praise to Him who dwells in bliss.
523. Our Lord is risen from the dead.
202. When Israel out of Egypt came.
172. To the hills I lift mine eyes.

By ADDISON:—

75. When rising from the bed of death.
388. The Lord my pasture shall prepare.
377. When all thy mercies, O my God.

By S. WESLEY, JUN.:—

522. The Lord of sabbath let us praise.
689. Hail, Father, whose creating call.

By TATE and BRADY:—

619. With glory clad, with strength array'd.

By DRYDEN:—

655. Creator, Spirit, by whose aid.

The following hymns in the Hymn-book of the Methodist Episcopal Church, South, are by Charles Wesley:—

"Again the kind revolving year."
"Behold how good a thing."
"Father of mercies, hear our prayers."
"Grace every morning new."
"Hail, holy, holy, holy Lord."
"O Thou, who when I did complain."
"The earth, and all her fullness owns."
"Who in the Lord confide."

By SAMUEL WESLEY, JUN.:—

"From whence these dire portents around?"
"Hail, God the Son, in glory crown'd."
"Hail, Holy Ghost, Jehovah, third."
"The Sun of righteousness appears."

Three hymns in the Wesleyan Hymn-book are also from the "Psalms and Hymns," and were written by Charles Wesley:—

"My heart is full of Christ, and longs."
"My heart is fix'd, O God, my heart."
"Out of the depth of self-despair."

Although there is sufficient reason to believe that Mr. John Wesley had a higher opinion of his brother's than of Watts's poetry, yet, the great number of hymns in the volume under examination, by the latter author, proves conclusively that Mr. Wesley envied not the doctor's already far-extended reputation. Indeed, nothing like rivalry or envy ever interposed a barrier between these two great and good men; but while Mr. Wesley proved to the world that he properly appreciated the excellent hymns of Watts, by publishing them in his Hymn-books for the use of his congregations, the doctor, on his part, was not backward to affirm that he considered Charles Wesley's hymns far superior to his own. The expression of such a sentiment by Dr. Watts, whether correct or not, is the greatest compliment he could pay the Methodist poet.

The volume contains fourteen hymns for charity children, but especially "for the Georgia orphans," doubtless intended to promote Mr. Whitefield's benevolent plans in reference to his Orphan House, as well as to produce in the hearts of the orphans themselves a spirit of piety and thankfulness. It is strange that these delightful compositions have not found their way into some of the numerous collections of hymns for children, which, of late years, have so greatly multiplied. Pity the contents of some of them were not more worthy of the pious intentions of their authors, and the important ob-

jects they are intended to accomplish. There is in this respect a *mine* of pure Wesleyan ore, yet unopened, in reservation for the Methodist Church. How far she is culpable for not having *worked* this mine, we will not presume to say; but when we come to consider C. Wesley's "Hymns for Children," it will afford a suitable opportunity to express an opinion on this all-important subject. The reader will now have an opportunity to judge of the merits of these hymns by a few specimens:

Come let us join our God to bless,
And praise him evermore;
The Father of the fatherless,
The helper of the poor.

Our dying parents us forsake;
His mercy takes us up,
Kindly vouchsafes his own to make,
And God becomes our hope.

For us he in the wilderness
A table hath prepared;
Us, whom his love delights to bless,
His providence to guard.

Known unto him are all our needs;
And when we see his face,
His open hand our bodies feeds,
Our souls he feeds with grace.

Then let us in his service spend
What we from him receive;
And back to him what he shall send
In thanks and praises give.

FOR THEIR BENEFACTORS.

Father of mercies, hear our prayer
For those that do us good;
Whose love for us a place prepares,
And gives the orphans food.

Their alms, in blessings on their head,
A thousandfold restore;
O feed their souls with living bread,
And let their cup run o'er.

For ever in thy Christ built up,
Thy bounty let them prove,
Steadfast in faith, joyful through hope,
And rooted deep in love.

For those who kindly founded this,
A better house prepare;
Remove them to thy heavenly bliss,
And let us meet them there.

BEFORE GOING TO WORK.

Let us go forth, 'tis God commands,
Let us make haste away;
Offer to Christ our hearts and hands,
We work for Christ to-day.

When he vouchsafes our hands to use,
It makes the labor sweet;
If any now to work refuse,
Let not the sluggard eat.

Who would not do what God ordains,
And promises to bless?
Who would not 'scape the toils and pains
Of sinful idleness?

In vain to Christ the slothful pray,
We have not learn'd him so;
No; for he calls himself the Way,
And work'd himself below.

Then let us in his footsteps tread,
And gladly act our part;
On earth employ our hands and head,
But give him all our heart.

How exceedingly honorable are these hymns to the character of Mr. Charles Wesley! True, he and Mr.

Whitefield differed upon some doctrinal subjects, yet they were one in heart and affection; and heartily did Wesley enter into the spirit of his friend's benevolent plans, and do all in his power to promote them. What a noble example of Christian forbearance and charity does such conduct exhibit to the followers of a common Saviour! Would that it were more generally adopted!

The following verse from the eighth Psalm, containing a remarkably literal translation, is inserted as a specimen of the psalms, and for the gratification of the reader:—

"Jesus, his Redeemer, dies,
The sinner to restore;
Falls that man may rise again,
And stand as heretofore;
Foremost of all created things,
Head of all thy works he stood,
Nearest the great King of kings,
And *little less than God!*"

There is a note referring to the italicized words in the last line, which says, "So it is in the Hebrew."

About the close of the year 1749, Mr. Charles Wesley published two additional volumes of "Hymns and Sacred Poems." The Hymn-books which he and his brother had before given to the public, bore their joint names; but there was no other intimation respecting the authorship of the different compositions. The reader is not informed which were written by John, and which by Charles. The two volumes which were now first published, bore Charles's name only, and were thus authenticated as his own.

The friendship which subsisted between the two bro-

thers was of the purest kind. They had no jealousy of rivalship, and neither of them claimed, previous to this time, the honor of his own productions. The superior merit of their hymns was felt by every reader of taste and judgment. In strength and elegance of diction, in poetic beauty, and in manliness of thought, they surpassed all similar compositions that had ever appeared in the English language.

The writer has seen two copies, one of the first, the other of the second, edition of this work. The first edition, as above stated, was published in the year 1749, and is without either preface or index; the second appeared in the years 1755 and 1756, with the addition of an index to the hymns, and a table of contents. It is unknown to the writer if any other editions were published. They are substantial duodecimo volumes of nearly 350 pages each, and contain 555 hymns and poems, many of which are of considerable length. While these volumes, says his biographer, exhibit Charles Wesley's piety and genius to great advantage, they throw much light upon his personal history, and his prevalent habits of thought.

Some of the poems are founded upon particular texts of Scripture; others express the author's religious feelings in peculiar states of mind; not a few were written upon special occasions, as the death of friends, providential deliverances, the success of the ministry, the persecution and opposition with which he had to contend. Several of them are intended for persons in peculiar circumstances, such as ministers of the gospel, medical practitioners, widows, the afflicted, and the dying. More than one-fourth of the second volume consists of "Hymns for Christian Friends."

There are two hymns "On the Death of Thomas Beard," a Methodist preacher, who was impressed for a soldier, and died in the hospital at Newcastle; one of which may serve as a specimen of these composures:—

"Soldier of Christ, adieu!
Thy conflicts here are past,
Thy Lord hath brought thee through,
And given the crown at last:
Rejoice to wear the glorious prize,
Rejoice with God in paradise.

"There all thy suff'rings cease,
There all thy griefs are o'er,
The pris'ner is at peace,
The mourner weeps no more;
From man's oppressive tyranny
Thou liv'st, thou liv'st for ever free.

"Torn from thy friends below
In banishment severe,
A man of strife and wo,
No more thou wand'rest here;
Join'd to thy better friends above,
At rest in thy Redeemer's love.

"No longer now constrain'd
With human fiends to dwell,
To see their evil pain'd,
Their blasphemies to feel:
Angels and saints thy comrades are,
And all adore the Saviour there.

"Thou canst not there bemoan
Thy friends' or country's loss,
Through sore oppression groan,
Or faint beneath the cross;
The joy hath swallow'd up the pain,
And death is thy eternal gain.

"What hath their malice done
Who hurried hence thy soul?

When half thy race was run,
They push'd thee to the goal;
Sent to the souls supremely bless'd,
And drove thee to thy earlier rest.

"Thou out of great distress
To thy reward art past,
Triumphant happiness,
And joys that always last:
Thanks be to God, who set thee free,
And gave the final victory.

"Thy victory we share,
Thy glorious joy we feel,
Parted in flesh we are,
But join'd in spirit still:
And still we on our brethren call
To praise the common Lord of all.

"Not for your needless aid,
Not for your useless prayers,
(Jesus for us hath pray'd,
And all our burdens bears;)
Yet still on you we call, and cry,
Extol the Lord of earth and sky.

"Then let us still maintain
Our fellowship divine,
And till we meet again
In Jesus' praises join;
Thus, till we all your raptures know,
Sing you above, and we below!"

From these volumes were transferred a large number of hymns, which now constitute a part of the standard collection:—

61. Author of faith, to thee I cry.
465. Are there not in the laborer's day.
569. Again we lift our voice.
152. Author of faith, we seek thy face.
590. All things are possible to him.

521. Away with our fears.
431. And let our bodies part.
356. And are we yet alive?
424. All thanks to the Lamb.
86. Ah, where am I now? (2d part.)
401. Angels your march oppose. (2d part.)
427. Appointed by Thee, We meet in thy name.
400. But, above all, lay hold. (2d part.)
168. Bid me of men beware.
358. But can it be that I should prove.
315. Behold the servant of the Lord.
22. Come, O thou all-victorious Lord.
392. Come on, my partners in distress.
171. Come, ye followers of the Lord.
327. Come, thou omniscient Son of man.
413. Come, let us anew our journey pursue, With vigor
236. Come, Father, Son, and Holy Ghost, Honor
414. Come, let us ascend.
441. Centre of our hopes Thou art.
688. Canst Thou reject our dying prayer. (2d part.)
5. Come, then, ye sinners, to your Lord. (2d part.)
508. Father, to thee I lift mine eyes.
375. Father, my soul to thee I lift.
444. Father, at thy footstool see.
601. Give glory to Jesus our Head.
108. God of all grace and majesty.
520. God of my life, to thee.
162. God of almighty love.
46. God is in this and every place.
473. Give me the faith which can remove.
166. Gracious Redeemer, shake.
169. Give me a sober mind.
157. Help, Lord, to whom for help I fly.
630. Head of the church, whose Spirit fills.
86. How happy are they.
87. How shall a lost sinner in pain.
556. Happy soul, thy days are ended.
401. Hark! how the watchmen cry.
177. How can a sinner know.
245. Infinite, unexhausted Love

400. In fellowship; alone. (3d part.)
153. I want a principle within.
317. Jesus, my truth, my way.
468. Jesus, the name high over all.
436. Jesus, we look to thee.
299. Jesus comes with all his grace.
145. Jesus, thou sovereign Lord of all.
474. Jesus, thou soul of all my joys.
442. Jesus, with kindest pity see.
435. Jesus, to thee our hearts we lift.
123. Jesus, from whom all blessings flow.
51. Jesus, thy far-extended fame.
30. Jesus, let thy pitying eye.
96. Jesus, I believe thee near.
393. Jesus, great Shepherd of the sheep.
478. Jesus, the conq'ror, reigns.
419. Jesus, Lord, we look to thee.
111. Jesus, thou all-redeeming Lord.
432. Lift up your hearts to things above.
312. Light of life, seraphic fire.
10. Lovers of pleasure more than God.
394. Master, I own thy lawful claim.
255. My God, I am thine.
36. O Love divine, how sweet thou art.
50. O God, to whom in flesh reveal'd.
25. O Thou, whom once they flock'd to hear.
99. O God, thy righteousness we own.
54. O that I could repent, with all my idols part.
29. O that I could repent, O that I could believe.
55. O that I could revere.
681. O how shall a sinner perform.
505. Omnipresent God, whose aid.
407. O God, my hope, my heavenly rest.
449. O Thou, our husband, brother, friend.
343. O Jesus, at thy feet we wait.
688. O Thou that hangest on the tree.
409. O God, thy faithfulness I plead.
150. O let the pris'ner's mournful cries.
448. Our friendship sanctify and guide.
404. Saviour of all, what hast thou done?

155. Shepherd divine, our wants relieve.
322. Saviour of the sin-sick soul.
434. Saviour of sinful men.
426. See, Jesus, thy disciples see.
70. Still, Lord, I languish for thy grace.
52. Saviour, Prince of Israel's race.
40. Stay, thou insulted Spirit, stay.
400. Soldiers of Christ, arise.
5. Sinners, obey the gospel word.
477. See how great a flame aspires.
405. Surrounded by a host of foes.
154. The praying spirit breathe.
167. Thou seest my feebleness.
575. Thou God of glorious majesty.
240. Thou hidden Source of calm repose.
493. The Lord of earth and sky.
408. To thee, great God of love, I bow.
376. Thou, Jesus, thou my breast inspire.
149. Thee, Jesus, full of truth and grace.
578. The great archangel's trump shall sound.
398. The earth is the Lord's.
416. Thou God of truth and love.
428. Urge on your rapid course. (2d part.)
59. When my relief will most display.
82. Weary of wand'ring from my God.
291. What am I, O thou glorious God?
495. Where is my God, my joy, my hope.
177. We by his Spirit prove. (2d part.)

The following, in the Hymn-book of the Methodist Episcopal Church, South, are from the same volumes:—

"Away, my needless fears."
"All praise to the Lamb."
"Angel of covenanted grace."
"All praise to the Lord."
"Come quickly, then, my Lord, and take."
"Forth in thy name, O Lord, I go."
"Happy the souls that first believed."
"Jesus, all-atoning Lamb."

"Jesus, great Healer of mankind."
"Jesus, the truth, and power divine."
"Join, all ye ransom'd sons of grace."
"Peace be to this habitation."
"Rejoice and sing."
"Wretch that I am, from God I've stray'd."
"Wherefore should I make my moan?"
"With all my soul, O Lord, I give."
"Ye neighbors and friends, To Jesus draw near."
"Ye virgin souls, arise."
"Ye different sects, who all declare."

And the following in the English collection:—

"All ye that pass by."
"After all that I have done."
"Come all, whoe'er have set."
"Come, let us arise."
"Forgive us, for thy mercy sake."
"Father, Son, and Holy Ghost, In solemn."
"God of all power and grace."
"Happy soul, that, safe from harms."
"Into a world of ruffians sent."
"Jesus comes with all his grace."
"Jesus, soft, harmonious name."
"Light of life, seraphic fire."
"Let all men rejoice, By Jesus restored."
"Lord, we thy will obey."
"My brethren beloved, Your calling ye see."
"O Thou, who hast redeem'd of old."
"O Jesus, my hope."
"O Jesus, let me bless thy name."
"O unexhausted grace."
"O my old, my bosom foe."
"Pris'ners of hope, arise."
"Saviour, cast a gracious eye."
"Saviour, to thee we humbly cry."
"Shepherd of Israel, hear."
"Thus saith the Lord of earth and heaven."
"Thus saith the Lord, who seek the Lamb."

"Thus saith the Lord, 'tis God commands."
"The Spirit of the Lord, my God."
"Thy power and saving grace to show."
"Two are better, far, than one."

The shocks of the earthquake of March 8th, 1750, were felt in England, and produced in London particularly the utmost alarm and consternation. It is said the earth moved westward, then east, then westward again, through all London and Westminster, producing a strong jarring motion, attended with a rumbling noise like that of thunder. Many houses were shaken, and some chimneys thrown down, but no persons lost their lives. The terror that possessed the minds of the people, and which continued for several weeks, was still more increased by a soldier who "had a revelation," and prophesied that a great part of London would be destroyed by an earthquake, on a certain night, between the hours of twelve and one o'clock. In consequence of which, multitudes of people fled from the city and sought safety in the fields, while thousands ran about the streets all night in the most wild and frantic state of consternation, crying, "An earthquake! an earthquake!" many supposing that the day of judgment was about to commence.

In order to improve and perpetuate the solemn impressions which were produced by this providential visitation, a prayer was composed, suited to the occasion, and appointed "by his majesty's special command" to be read in churches. Forms of prayer, "For the Use of Families, on the Occasion of the Late Earthquakes, and other Judgments of God upon this Nation," and "A Letter to the Clergy and People of London and Westminster, on the Occasion of the Late

Earthquakes," the latter by the bishop of London, were issued from the press at the same time. Many other tracts, bearing upon the same subject, were also put into circulation, the titles of some of which may be found in Mr. Jackson's Life of Charles Wesley, and in the Life and Times of the Countess of Huntingdon. In this kind of service Charles Wesley took an active and useful part. He published his well-known sermon, entitled, "The Cause and Cure of Earthquakes," at first anonymously; perhaps that it might find its way, says his biographer, into quarters where the name of "Wesley" was unwelcome: but to the second edition, which appeared in 1756, he prefixed his name.*

He also sent forth a tract, entitled, "HYMNS OCCASIONED BY THE EARTHQUAKE, MARCH 8TH, 1750, IN TWO PARTS." The hymns are nineteen in number, and are written in the author's peculiar spirit and fervent piety. They describe, says Mr. Jackson, "in strong and glowing terms, the power and sovereignty of God; his merciful and righteous government over man; national and personal sins; the divine forbearance and long-suffering; the uncertainty of life, and of all earthly possessions; and the durable nature of the joys which are connected with Christian godliness, both in time and eternity. The whole of them are thoroughly devotional, and appear to have emanated from a heart deeply affected with the perilous state of the nation, arising

* This sermon appears in the first volume of Mr. John Wesley's Sermons, without any intimation being given that it was the production of his brother! In a volume of "Sermons by the late Rev. Charles Wesley," published at London in 1816, it is not found.

from its cold formality and daring wickedness; and in the midst of surrounding evils calmly reposing in the unchanging fidelity and almighty power of Christ as the ruler of all worlds.

"Flamsteed's 'Letter, concerning Earthquakes,' was now printed, apparently for the purpose of allaying the public alarm; the author confining his attention exclusively to second causes, and avoiding all reference to God whatever. In opposition to the godless speculations of such theorists, Mr. Charles Wesley sings:"—

"From whence these dire portents around,
That strike us with unwonted fear?
Why do these earthquakes rock the ground,
And threaten our destruction near?
Ye prophets smooth, the cause explain,
And lull us to repose again.

"'Or water swelling from a vent,
Or air impatient to get free,
Or fire within earth's entrails pent,'
Yet all are order'd, Lord, by THEE;
The elements obey thy nod,
And Nature vindicates her God.

"The pillars of the earth are thine,
And thou hast set the world thereon;
They, at thy threat'ning look incline,
The centre trembles at thy frown,
The everlasting mountains bow,
And God is in the earthquake *now*.

"Now, Lord, to shake a guilty land,
Thou dost in indignation rise,
We see, we see, thy lifted hand
Made bare, a nation to chastise,
Whom neither plagues nor mercies move,
To fear thy wrath, or court thy love.

"Therefore the earth beneath us reels,
And staggers like our drunken men,
The earth the mournful cause reveals,
And groans our burden to sustain;
Ordain'd our evils to deplore,
And fall with us to rise no more."

The exquisitely beautiful hymn, numbered 593 in the Methodist Hymn-book, appeared originally in this tract. It commences,

"How weak the thoughts, and vain,
Of self-deluded men;
Men who, fix'd to earth alone,
Think their houses shall endure,
Fondly call their lands their own,
To their distant heirs secure!"

The following hymn, which has been inserted in the English collection, is also from the same source:—

"Come, Desire of nations, come!
Hasten, Lord, the general doom!
Hear the Spirit and the Bride;
Come, and take us to thy side.

"Thou, who hast our place prepared,
Make us meet for our reward;
Then with all thy saints descend;
Then our earthly trials end.

"Mindful of thy chosen race,
Shorten these vindictive days;
Who for full redemption groan,
Hear us now, and save thine own.

"Now destroy the man of sin;
Now thine ancient flock bring in!
Fill'd with righteousness divine,
Claim a ransom'd world for thine.

"Plant thy heavenly kingdom here;
Glorious in thy saints appear,
Speak the sacred number seal'd,
Speak the mystery reveal'd.

"Take to thee thy royal power,
Reign, when sin shall be no more;
Reign, when death no more shall be;
Reign to all eternity."

In the year 1753 was published the third edition of a tract of twelve pages, containing twenty-four hymns and doxologies, entitled "GLORIA PATRI, &c., OR, HYMNS TO THE TRINITY." None of these has been transferred to the collection of hymns used by the Methodist Episcopal Church; but other branches of the same Christian family have applied to this source for a number of beautiful doxologies. The hymns and doxologies vary in length from four lines to four verses, and embrace a great variety of metres. They, in these respects, much resemble the "Graces before and after Meat." Here follow a few specimens:—

"To Father, Son, and Holy Ghost,
One God in persons three,
Give praise, ye saints, and heavenly host,
Through all eternity!"

"Glory to God on high!
The God of love and power,
Who made both earth and sky,
Let all his works adore:
Praise to the great Three One be given,
By all in earth and all in heaven."

"Glory to God on high!
Eternally adored,

Who gave his Son to die,
Our dear redeeming Lord,
He from his throne and bosom gave,
A world, a sinful world, to save."

"Worship, and praise, and power,
Ascribe we to the Lamb,
His bleeding wounds adore,
And kiss his precious Name,
JESUS! the Name to sinners given,
The Name that lifts us up to heaven.

"That blessed SPIRIT praise
Who shows th' atoning blood,
Applies the Saviour's grace,
And seals the sons of God;
Spirit of grace and glory too,
He claims eternal praise his due."

"We with our friends above,
When time and death shall end,
In ecstasies of love
A heavenly life shall spend,
Spend in the great JEHOVAH'S praise
An age of everlasting days."

Four doxologies in the Hymn-book of the Methodist Episcopal Church, South, were transferred from this tract. They commence thus,

"Sing we to our God above."
"To Father, Son, and Spirit."
"Shout to the great Jehovah's praise."
"Father, Son, and Holy Ghost."

And the following in the Wesleyan collection:—

"Father, live, by all things fear'd."

The circumstances of the British nation at the beginning of the year 1756, says Mr. Jackson, "were such

as to excite the most painful feelings in every pious, humane, and patriotic mind. A terrible mortality had just been prevalent among the cattle, in various parts of England, so as, in some places, to leave scarcely any alive. Serious quarrels were commenced between the French and English colonies in North America; and many of the Protestants there were exposed to robbery and murder from their Romish neighbors. Lisbon had just been swallowed up by an earthquake. France assumed a hostile attitude; and her army, bent upon plunder, and full of hatred to Protestantism, threatened to cross the channel, subvert the liberties of England, and seize the property which was there amassed." In this emergency, the Methodists sounded the note of warning. Mr. Whitefield published a stirring "Address to Persons of all Denominations, occasioned by the Alarm of an intended Invasion." Mr. John Wesley, at the same time, issued his "Serious Thoughts occasioned by the Late Earthquake at Lisbon," and his modest but faithful "Address to the Clergy." It has been well remarked, that if any man in the land was justly authorized to admonish these unfaithful watchmen, it was John Wesley: for no man of his age had either done or suffered so much for the public welfare, or had been so successful in stemming the torrent of iniquity, and in turning men to righteousness.

In this crisis of national affairs, Mr. Charles Wesley was not behind his brethren in effective zeal, though his services were of a somewhat different kind. He published a tract of twenty-four pages, containing seventeen hymns, entitled "Hymns for the Year 1756. Particularly for the Fast Day, February 6." Several of these hymns are of considerable length, and

in sublimity and force, says his biographer, are equal to any that ever proceeded from his pen. They express the deepest sorrow on account of the national guilt; the profoundest alarm at the prospect of God's impending judgments; and strong confidence in him as the only refuge in time of danger. Three of these hymns have been inserted in the Methodist Hymn-book. They are,—

586. Righteous God, whose vengeful vials.
576. Stand th' omnipotent decree.
584. How happy are the little flock.

The following stanzas are very striking. They constitute the fifth part of a hymn, in six parts, founded upon the fourth chapter of Jeremiah's prophecies:—

"I saw the earth, by sin destroy'd,
And lo! it lay wrapp'd up in night,
A chaos without form, and void,
And robb'd of all its heavenly light.

"I saw, and lo! the mountains shook,
The hills moved lightly to and fro,
The birds had all the skies forsook,
Nor man nor beast appear'd below.

"I saw, and lo! the fruitful place
Was to a ghastly desert turn'd;
Beneath JEHOVAH'S frowning face
The ghastly desert droop'd and mourn'd.

"The nation, suddenly o'erthrown,
I saw before the waster's sword;
The cities all were broken down,
In presence of their angry Lord.

"For thus their angry Lord had spoke,
'The land shall soon be all laid waste:
Yet will I to the remnant look,
And spare the weeping few at last.

"'I will not utterly consume,
Or make a full destructive end,
But change my des'late people's doom,
And every humble soul befriend.'"

This admirable tract soon passed to a second edition, in the title of which the reference to the fast day was omitted. But this was not the only service Charles Wesley rendered to the cause of religion in the nation in this season of distress. He also reprinted, with enlargements, "The Hymns for Times of Trouble and Persecution," which he had composed during the Rebellion of 1745, as being applicable to the present state of the country. At the same time he put to press another edition of his "Hymns on the Earthquake of 1750," with three additions: one a prayer for the English in America; another, on the destruction of Lisbon; and a third for the year 1756. A part of that on the overthrow of Lisbon has been transferred to the Methodist Hymn-book, and makes hymns

581. Woe to the men on earth, who dwell.
583. By faith we find the place above.

"Such," says Mr. Jackson, "was the manner in which this man of God aided the devotions of the more religious part of the nation, and endeavored to render the afflictive dispensations of divine Providence subservient to the cause of piety, and the improvement of the public morals. His hymns, which far surpassed in power and correct versification all similar compositions that had before appeared in the English language, must have produced considerable effect at the time, adapted as they were to public events upon which every eye was intensely fixed."

In the year 1758, Charles Wesley published seven hymns for the lay preachers. The title of this tract was afterward altered to "HYMNS FOR THE USE OF THE METHODIST PREACHERS." The last of these compositions, is subjoined. It is entitled,

THE PREACHER'S PRAYER FOR HIS FLOCK.

Shepherd of souls, the great, the good,
For the dear purchase of thy blood
To thee in faith we pray:
The lambs and sheep of England's fold,
Now in thy book of life enroll'd,
Preserve unto that day.

Whom thou by us hast gather'd in,
Defend the little flock from sin,
From error's path secure:
Stay with them, Lord, when we depart,
And guard the issues of their heart,
And keep their conscience pure.

Soon as their guides are taken home,
We know the grievous wolves will come,
Determined not to spare:
The stragglers from thy wounded side,
The wolves will into sects divide,
And into parties tear.

E'en of ourselves shall men arise,
With words perverse and soothing lies,
Our children to beset;
Disciples for themselves to make,
And draw, for filthy lucre's sake,
The sheep into their net.

What then can their protection be?
The virtue that proceeds from Thee,
The power of humble love;
The strength of all-sufficient grace
Received in thine appointed ways,
Can land them safe above.

Now, Saviour, clothe them with thy power,
And arm their souls against that hour
With faith invincible;
Teach them to wield the Spirit's sword,
And mighty in the written word,
To chase both earth and hell.

When I, from all my burdens freed,
Am number'd with the peaceful dead,
In everlasting rest,
Pity the sheep I leave behind,
My GOD, unutterably kind,
And lodge them in thy breast.

O never suffer them to leave
The church, where Thou art pleased to give
Such tokens of thy grace!
Confirm them in their calling here,
Till ripe by holiest love t' appear
Before thy glorious face.

Whom I into thy hands commend,
Wilt thou not keep them to the end,
Thou infinite in love?
Assure me, Lord, it shall be so,
And let my quiet spirit go
To join the church above.

Sion, my first, my latest care,
The burden of my dying prayer,
Now in thine arms I see;
And sick on earth of seeing more,
I hasten home, my GOD t' adore
Through all eternity.

There are two tracts by the Wesleys, entitled "FUNERAL HYMNS," although Mr. Jackson, in his Life of Charles Wesley, has noticed but one, the larger, the contents of which he attributes entirely to Charles. Nor does he seem to be aware that there was another tract bearing the same title, as he makes no mention of

the fact. That which was first published, the smaller tract, containing twenty-four pages, has the names of both brothers, and the following motto, in the title-page:—"Blessed are the dead who die in the Lord." Rev. xiv, 13. The third edition appeared in the year 1753; the eighth, in 1798, "London: Printed for George Whitefield, City Road," a copy of which is before the writer. It consists of sixteen hymns, seven of which have been inserted in the Methodist Episcopal Hymn-book:—

557. Ah! lovely appearance of death.
541. Away with our sorrow and fear.
560. Hosanna to Jesus on high.
558. Rejoice for a brother deceased.
669. O when shall we sweetly remove.
559. 'Tis finish'd! 'tis done! the spirit is fled.
542. We know, by faith we know.

One more in the collection of the Methodist Episcopal Church, South:—

"Hosanna to God, In his highest abode."

Another, in the Wesleyan Hymn-book, beginning,

"Happy who in Jesus live;
But happier still are they
Who to God their spirits give,
And 'scape from earth away."

The larger tract, containing seventy pages, and forty-three hymns, is completely anonymous, the title being simply: "Funeral Hymns. London: Printed in the year MDCCLIX." The entire contents of this tract are ascribed to Charles Wesley by his biographer, who is evidently in error in calling this the "fourth edition, greatly enlarged," of Charles Wesley's Funeral

Hymns, there being no such intimation on the title-page; nor is there one hymn in the smaller tract to be found in the larger.

Here, for the first time, appeared the three exquisite compositions, which, for sweetness and spirituality, were never surpassed, beginning,

274. How happy every child of grace;
555. And let this feeble body fail;

and

"Come, let us join our friends above."

Mr. John Wesley once alluded to the well-known remark of Dr. Watts in reference to Charles Wesley's hymn, entitled, "Wrestling Jacob," and exclaimed, "O what would Dr. Watts have said if he had lived to see my brother's exquisite funeral hymns, beginning,

"How happy every child of grace;"

and

"Come, let us join our friends above."

The omission of the last-named hymn from our Hymn-book will ever be a cause of regret to all lovers of Wesleyan hymnology.

But this volume is rendered especially interesting by the insertion of various hymns which were written on occasions of the deaths of several pious individuals, the writer's personal friends. Among the number are the Rev. J. Meriton, J. Hutchinson, Thomas Walsh, James Hervey, and others, male and female. In the English edition of the Life of C. Wesley, several of those beautiful poems are given entire. The following hymn is on the death of Mr. Lampe, "the converted infidel and theatrical musician;" in which allusion is beautifully made to his *profession*, and the metre corresponds with the joyous character of the sentiments:—

'Tis done! the sovereign Will 's obey'd,
The soul, by angel-guards convey'd,
Has took its seat on high;
The brother of my choice is gone,
To music sweeter than his own,
To concerts in the sky.

His spirit mounting on the wing,
Rejoiced to hear the convoy sing,
While harping at his side:
With ease he caught their heavenly strain,
And smiled, and sung in mortal pain,
He sung, and smiled, and died.

Enroll'd with that harmonious throng,
He hears th' unutterable song,
Th' unutterable Name:
He *sees* the Master of the choir,
He bows, and strikes the golden lyre,
And hymns the glorious Lamb.

He hymns the glorious Lamb *alone;*
No more constrain'd to make his moan
In this sad wilderness,
To toil for sublunary pay,
And cast his sacred strains away,
And stoop the world to please.

Redeem'd from earth, the tuneful soul,
While everlasting ages roll,
His triumphs shall prolong;
His noblest faculties exert,
And all the music of his heart
Shall warble on his tongue.

O that my mournful days were past!
O that I might o'ertake at last
My happy friend above;
With him the church triumphant join,
And celebrate, in strains divine,
The majesty of love!

Great God of love, prepare my heart,
And tune it now to bear a part
In heavenly melody;
"I'll strive to sing as loud as they,
Who sit enthroned in brighter day,"
And nearer the Most High.

O that the promised time were come!
O that we all were taken home,
Our Master's joy to share!
Draw, Lord, the living vocal stones,
Jesus, recall thy banish'd ones,
To chant thy praises there.

Our number and our bliss complete,
And summon all the choir to meet
Thy glorious throne around;
The whole musician-band bring in,
And give the signal to begin,
And let the trumpet sound!

There are two hymns on the death of Rev. James Hervey, which were, in all probability, composed immediately after that sad event had occurred, and before the injurious libel, which soon after was published in the notorious work, entitled, "Eleven Letters," had appeared; but still containing a reference to the peculiar opinions of which his deceased friend had latterly become the advocate. At a subsequent period, says Mr. Jackson, Charles Wesley "was somewhat indelicately requested to write an epitaph on Mr. Hervey, probably to be placed upon a tablet to his memory. This service he declined, feeling the deep and unprovoked injury inflicted upon his brother by the interpolated and dishonest publication, which was circulated through the three kingdoms, and induced many uninformed persons to consider Mr. John Wesley as a pestilent heretic. Instead of writing the

desired epitaph, he wrote the following pithy lines, which he left among his manuscripts :—

O'erreach'd, impell'd by a sly Gnostic's art,
To stab his father, guide, and faithful friend,
Would pious Hervey act the accuser's part?
And *could* a life like his in malice end?

No: by redeeming Love the snare is broke:
In death his rash ingratitude he blames;
Desires and *wills* the evil to revoke
And dooms th' unfinish'd libel to the flames.

Who then for filthy gain betray'd his trust,
And show'd a kinsman's fault in open light!
Let *him* adorn the monumental bust,
Th' encomium fair in brass or marble write.

Or if they need a nobler trophy raise,
As long as Theron and Aspasio live,
Let Madan or Romaine record his praise;
Enough that Wesley's brother can *forgive.*

One of Mr. Charles Wesley's truly tender and affectionate hymns on Mr. Hervey's death will now be subjoined :—

"He's gone! the spotless soul is gone
Triumphant to his place above;
The prison-walls are broken down,
The angels speed his swift remove,
And shouting on their wings he flies,
And HERVEY rests in paradise.

"Through the last dreadful conflict brought,
Which shook so sore his dying breast,
Far happier for that bitter draught,
With more transcendent raptures blest,
He finds for every patient groan
A jewel added to his crown.

Saved by the merits of his Lord,
Salvation, praise to Christ he gives,
Yet still his merciful reward,
According to his works receives,
And with the seed he sow'd below
His bliss eternally shall *grow*.

Redeem'd by righteousness divine,
In GOD's own portraiture complete,
With brighter rays ordain'd to shine,
He casts his crown at Jesus' feet,
And hails him sitting on the throne,
For ever saved by grace alone.

The biographer of C. Wesley, referring to the opinion expressed by Mr. Moore, that the genius of Mr. Wesley appeared to most advantage in his "Hymns for Families," remarks, that if a preference be allowed, "where all is excellent," he would specify the "Funeral Hymns," including not only those which were published under that name, but all that were written on occasions of the deaths of pious individuals.

"HYMNS FOR NEW-YEAR'S DAY," is the title of a small tract, containing seven hymns, which was published in the year 1755. With the exception of one, that was taken from a previous publication, the hymns appear here for the first time, four of which have been inserted in the Hymn-book:—

6. Blow ye the trumpet, blow.
492. Come, let us anew Our journey pursue.
494. Sing to the great Jehovah's praise.
662. Wisdom ascribe, and might, and praise.

The writer is exceedingly gratified to be able thus unquestionably to verify the authorship of that favorite hymn,—

"Blow ye the trumpet, blow," &c.,

and to reclaim it for its true author, Mr. Charles Wesley. This delightful lyric has long been, by many Hymn-book compilers—and among the rest the editor of the Methodist Protestant collection—erroneously attributed to the Rev. Augustus Toplady; perhaps because it is found in the collection of hymns published by him,—as some other Wesleyan compositions have been fathered upon him on no better authority.

During the year 1756 was published the second edition, enlarged, of Mr. Charles Wesley's "HYMNS ON GOD'S EVERLASTING LOVE," in two parts, numbering eighty-four pages. The first edition of this tract, having thirty-six pages, appeared in the year 1741. Several of these hymns, says our poet's biographer, "are eminently beautiful, and breathe a spirit of enlightened and fervent piety: a considerable proportion of them were inserted in the collection which is in general use in the Wesleyan congregations. They were published not long after the sermon on 'Free Grace,' the leading principles of which they embody: and at the time of their appearance they could scarcely be less powerful in their influence upon the public mind than was that very impassioned argumentative discourse."

The following hymns from this volume have been inserted in the Methodist Episcopal Hymn-book:—

37. Ah! whither should I go.
239. Come, let us who in Christ believe.
403. Equip me for the war.
14. Let the beasts their breath resign.
256. Let earth and heaven agree.
114. Lo! in thy hand I lay.
7. O, all that pass by, To Jesus draw near.

95. O, 'tis enough, my God, my God.
101. O God, if thou art love, indeed.
98. O Jesus! full of grace.
4. Sinners, turn, why will ye die?
16. Sinners, believe the gospel word.
15. See, sinners, in the gospel glass.
8. Thy faithfulness, Lord, Each moment we find.
14. What could your Redeemer do. (2d part.)
199. Would Jesus have the sinner die?

The following two in the collection of the M. E. Church, South:—

"O my offended God."
"Gracious Redeemer, hear."

And three more in the Wesleyan Hymn-book:—

"Ah! when shall I awake?"
"Father, whose everlasting love."
"Glorious Saviour of my soul."

During the year 1758, C. Wesley published "HYMNS OF INTERCESSION FOR ALL MANKIND," with this appropriate motto, "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men." England, as well as nearly the whole of Europe, was at war at this time; and the principal Methodist societies in England held meetings every Friday, at 12 o'clock, for the purpose of interceding with God in behalf of the church, the nation, and the world. The titles of the hymns contained in this tract, which are forty in number, have special reference to the circumstances just mentioned, as the following specimens will show:—For Peace. For the Church Catholic. For the Church of England. For Ministers of the Gospel. For his Majesty, King George. For the Prince of Wales. For the King of Prussia.

For the Magistrates. For the Parliament. There were also hymns for the fleet, army, universities, sick persons, young children, orphans, widows, prisoners, for Jews, Turks, heathens, and "for our enemies," &c. The following hymns were taken from this tract:—

142. Let God, who comforts the distress'd.
151. Our earth we now lament to see.
602. Sun of unclouded righteousness.
603. Lord over all, if thou hast made.
574. He comes! he comes! the Judge severe!
573. Lo, he comes! with clouds descending!
580. Lift your heads, ye friends of Jesus.

And the fine hymn in the collection of the Methodist E. Church, South, commencing,

"Father of faithful Abrah'm, hear
Our earnest suit for Abrah'm's seed;
Justly they claim the softest prayer
From us, adopted in their stead,
Who mercy through their fall obtain,
And Christ, by their rejection, gain."

Most of the hymns refer to the disturbed condition of England, the country being still at war with France, and experiencing additional trouble in consequence of the war of Austria and France with Prussia. The succeeding year, the French made several unsuccessful attempts or demonstrations to invade England, frequent allusions to which are made in Mr. Wesley's Journal; and in reference to which Mr. Jackson remarks:—"In this emergency of the national affairs, some trusted in the valor, strength, and skill, of the fleet and army, and expressed their unhallowed confidence by singing profane songs. Mr. Charles Wesley's hope was in the merciful providence of God; and his fear arose from

an apprehension that the people of England might have filled up the measure of their iniquities, and rendered themselves ripe for the divine vengeance. Of the miseries of a people who are subjected to the insolence and plunder of a conquering army, he had a deep and just impression; but in this case he was the most afraid of the loss of Protestant liberty, and of its religious advantages. The testimony of history respecting the cruel intolerance of Popery had not been lost upon his intelligent and susceptible mind."

In this crisis, as he had done on former occasions, he published "HYMNS ON THE EXPECTED INVASION, 1759." To this source we are indebted for hymn

627. Come, thou Conqueror of nations.

These compositions are eight in number, one of which is here inserted :—

Join all, whom God in Jesus spares,
And mingle praises with your prayers;
Sing to the Lord a solemn song,
Whose mercy respites us so long.

Mercy alone deferr'd our doom,
And would not let the judgment come:
Thy mercy we with rev'rence praise,
And wonder at thy patient grace.

Saviour, thy unexhausted love
Did still th' approaching woe remove,
With famine, war, and earthquake, near,
It rescued us from year to year.

A bush unburnt amidst the flame,
Jesus, we magnify thy name,
Our strange deliv'rances admire,
And give thee glory in the fire.

Preserved so oft, we cannot doubt
Thy mighty arm shall bear us out,
Our suff'ring souls like gold refine,
And whiten us in blood divine.

And if the sword a few destroys,
The rest shall tremble and rejoice,
Repent, and know their sins forgiven,
And glorify the GOD of heaven.

There lies before the writer a copy of the eighth edition of a volume of one hundred and thirty-two pages, exclusive of the index, entitled, "HYMNS AND SPIRITUAL SONGS, INTENDED FOR THE USE OF REAL CHRISTIANS, OF ALL DENOMINATIONS." Published by John and Charles Wesley, in the year 1761.

Mr. John Wesley, who seems to have written all the prefaces to the works which had been published jointly by his brother and himself, in the preface to this volume regrets the "mischiefs" that had arisen from bigotry and an inordinate attachment to particular opinions or modes of worship. He notices the unspeakable advantages that attend, and the happiness that flows from, a truly catholic spirit, and rejoices to see the spirit of bigotry declining, and the spirit of love proportionably increasing. He then expresses a hope that the volume he was about to send forth might advance this glorious end. In relation to the hymns are the following characteristic observations:—

"There is not a hymn, not one verse inserted here, but what relates to the common salvation, and what every serious and unprejudiced Christian, of whatever denomination, may join in. It is true, none but those who either already experience the kingdom of God within them, or at least earnestly desire so to do, will

either relish or understand them. But all these may find herein either such prayers as speak the language of their souls when they are in heaviness; or such thanksgivings as express, in a low degree, what they feel, when rejoicing with joy unspeakable."

This work is entirely a compilation, and is referred to by Mr. Wesley in the preface to his Large Hymn-book, as a collection which he had several years previously "extracted from a variety of hymn-books;" that is, from the different works which he and his brother had before published. It was extensively used by Mr. Wesley's societies, and passed through many editions—the twenty-first in the year 1777—previous to the publication of the "Large Hymn-book" in 1780, after which it is not probable that it ever was reprinted.

In the year 1761 was published a small volume, entitled, "SELECT HYMNS FOR THE USE OF CHRISTIANS OF ALL DENOMINATIONS;" a copy of the fifth edition of which is before the writer. It has neither the compiler's name nor a preface. The hymns are by different authors, principally by C. Wesley; but the writer has not been able to ascertain how many, if any, of his hymns appeared *originally* in this volume. It appears to be entirely a compilation, principally from the works of the Wesleys.

Mr. John Wesley this year published a work entitled "SELECT HYMNS; WITH TUNES ANNEXED: DESIGNED CHIEFLY FOR THE USE OF THE PEOPLE CALLED METHODISTS." The following extract from the preface will explain its character:—

"I want the people called Methodists to sing true the tunes which are in common use among them. At the

same time, I want them to have in one volume the best hymns which we have printed; and that in a small and portable volume, and one of an easy price. I have been endeavoring for more than twenty years to procure such a book as this, but in vain. Masters of music were above following any direction but their own. And I was determined, whoever compiled this, should follow my direction; not mending our tunes, but setting them down neither better nor worse than they were. At length I have prevailed. The following collection contains all the tunes which are in common use among us."

The "people called Methodists" have not only always been a *singing* community, but have endeavored to sing with the spirit and the understanding; and this their learned and pious founder was convinced could be done only by singing *correctly;* hence he early furnished them with *music books,** containing the tunes in use among them, and insisted upon their use by his societies and congregations. But this is not all; they must not only sing "true," but sing the "*best hymns,*" the sublimity of sentiment harmonizing with the melody of music. In reference to this subject, Dr. Southey, who was not a friend of Methodism, remarks: "Aware of the great advantage to be derived from psalmody, and with an ear, as well as with an understanding, alive to its abuse, Wesley made it an essential part of the devotional service in his chapels; and he triumphantly

* The first work of the kind published by Mr. Wesley was entitled, "A Collection of Tunes, set to Music, as they are sung at the Foundery," 1752. "Foundery" was the name of the first Methodist "preaching-house" in London—it had been a cannon foundery.

contrasted the practice of his people, in this respect, with that of the churches." And he says that the "manner" in which the Methodists sung their songs, "tended to impress them strongly on the mind; the tune was made wholly subservient to the words, not the words to the tune."

It is to be feared that the character here given of *Methodist singing* has been, in this country at least, somewhat modified, by the introduction of choirs of irreligious persons into our "churches," and the use of popular hymns and tunes, to the frequent exclusion of our own Hymn-book, containing, as it does, the incomparable hymns of John and Charles Wesley.

During the year 1762 Mr. Charles Wesley favored the Christian church with two additional volumes of sacred poetry, entitled, "SHORT HYMNS ON SELECT PASSAGES OF THE HOLY SCRIPTURES." Most of the hymns are concise, but some are of considerable length. In the first edition they are two thousand one hundred and forty-five in number, but in subsequent editions they are reduced to two thousand and thirty, and are founded upon particular texts, beginning with Genesis, and ending with the Revelation of St. John. Many of them display a singular ingenuity; and nearly all breathe the same spirit of pure and fervent devotion which so strikingly marks his former compositions. And the entire work, says Mr. Jackson, is perhaps one of the best uninspired manuals for the Christian closet that was ever published in the English language.

Many of the thoughts in these volumes, we are told in the preface, are borrowed from Mr. Henry's Comment, Dr. Gill on the Pentateuch, and Bengelius on

the New Testament. "Few persons," says his biographer, "would think of going to the verbose Commentary of Matthew Henry for the elements of poetry; but the genius of Charles Wesley, like the fabled philosopher's stone, could turn everything to gold." Notwithstanding this high eulogy, it seems some of the hymns on "Christian Perfection" and "Spiritual Darkness" contained sentiments not altogether in unison with those of his brother. The objectionable hymns and verses were omitted when the volumes were reprinted: they passed through many editions previous to the year 1794, since which time the writer knows not if they have been republished. Some of the omitted poems and stanzas are very curious. Take one instance, founded upon *Numbers* xvi, 10, "And seek ye the priesthood also?"

> "Raised from the people's lowest lees,
> Guard, Lord, thy preaching witnesses;
> Nor let their pride the honor claim
> Of sealing cov'nants in thy name:
> Rather than suffer them to dare
> Usurp the priestly character,
> Save from the arrogant offense,
> And snatch them, uncorrupted, hence."

Mr. Charles Wesley's extreme sensitiveness in regard to the sanctity of the office of the Christian ministry, occasioned by his peculiar high-church principles, caused him frequently to express himself, both orally and in writing, in a manner opposed to the sentiments of his brother, as in the above stanza; and sometimes much to his annoyance, as in the following, upon 1 *Kings* xii, 31, "Jeroboam made priests of the lowest of the people:"—

"But kings may spare their labor vain,
For in such happy times as these
The vulgar can themselves ordain,
And priests commence, whoever please."

Perhaps there could not be given a specimen that would convey, in a single stanza, a better idea of the excellent character of the work, than the following, founded on 2 *Chron.* vi, 36, "There is no man which sinneth not:"—

"No; every fallen child of man
Must sin in thought, and word, and deed;
But bursting our oppressor's chain,
When Jesus hath his pris'ners freed;
The dire necessity is o'er,
And, born of GOD, we sin no more."

Or the following, on *Genesis* xi, 21, "And the Lord God took one of his ribs:"—

"Not from his head was woman took,
As made her husband to o'erlook,
Not from his feet, as one design'd
The footstool of the stronger kind;
But fashion'd for himself, a bride,
An equal, taken from his side;
Her place intended to maintain,
The mate, and glory of the man;
To rest, as still beneath his arm,
Protected by her lord from harm;
And never from his heart removed,
As only less than God beloved."

Mr. C. Wesley, unlike his brother John, was very happily married, and in penning the above lines, doubtless, merely gave a transcript of which himself and wife formed the original.

The writer is tempted to give a beautiful poem found-

ed on Jacob's dream of the ladder, and yields to the temptation. If this poem were as well known as that other beautiful composition, "Wrestling Jacob," its counterpart, "Jacob's Ladder," would doubtless be almost as much admired. Here it is:—

What doth the ladder mean,
Sent down from the Most High?
Fasten'd to earth its foot is seen,
Its summit to the sky.
Lo! up and down the scale
The angels swiftly move,
And GOD, the great Invisible,
Himself appears above!

JESUS that ladder is,
Th' incarnate Deity,
Partaker of celestial bliss,
And human misery;
Sent from his high abode,
To sleeping mortals given,
HE stands, and man unites to GOD,
And earth connects with heaven.

Let Jacob's favor'd race
The wond'rous scale approve,
Through which alone we have access
To that bright throne above;
The foot on earth is fix'd,
He in our nature dwells,
Sinners and GOD He stands betwixt,
And GOD to man reveals.

The top our faith adores,
The top transcends our sight,
Above all earthly things it soars,
And all created height;
His glorious majesty
Our heavenly Lord maintains,
As GOD he dwells above the sky,
As God for ever reigns.

Pursue the mystery—
The duteous angel train
Ascending and descending see
Upon the Son of man!
The ministerial host
Their heavenly LORD attend;
And us who in his mercy trust,
He bids his guard defend:

Through Christ, our living way,
Sent from above they come,
Our spirits safely to convey
To our eternal home;
They watch each glorious heir,
And when from flesh released,
Up to our Father's throne they bear,
And lodge us in his breast.

Redeemer of mankind,
Who on thy name rely,
A constant intercourse we find
Open'd 'twixt earth and sky;
Mercy, and grace, and peace,
Descend through thee alone,
And thou dost all our services
Present before the throne.

On us thy Father's love
Is for thy sake bestow'd;
Thou art our Advocate above,
Thou art our way to God;
Our way to God we trace
And through thy name forgiven,
From step to step, from grace to grace,
On thee we climb to heaven.

Dr. Clarke, in his Commentary, makes frequent mention of Charles Wesley as a sacred poet, and has transferred a considerable number of his poems and paraphrases into that most valuable work, to illustrate

certain passages of Holy Scripture. Several of these poems are from the volumes we are now noticing, one of which, with the doctor's accompanying remarks, is subjoined. It is founded upon the curse which Shimei pronounced against David, as related in the sixteenth chapter of the Second Book of Samuel:—

"No soul of man can suppose that ever God bade one man to curse another, much less that he commanded such a wretch as Shimei to curse such a man as David; but this is a peculiarity of the Hebrew language, which does not always distinguish between *permission* and *commandment*. Often the Scripture attributes to God what he only *permits* to be done: or what, in the course of his providence, he does not *hinder*. David, however, considers all this as being permitted of God for his chastisement and humiliation. I cannot withhold from my readers a very elegant poetic paraphrase of this passage, from the pen of the Rev. Charles Wesley, one of the first of Christian poets:—

"'Pure from the blood of *Saul* in vain,
He dares not to the charge reply:
Uriah's doth the charge maintain,
Uriah's doth against him cry!
Let *Shimei* curse: the rod he bears,
For sins which mercy had forgiven:
And in the wrongs of man reveres
The awful righteousness of Heaven.

"'Lord, I adore thy righteous will,
Through every instrument of ill
My Father's goodness see;
Accept the complicated wrong
Of Shimei's hand and *Shimei's tongue*
As kind rebukes from THEE.'"

These volumes furnish upwards of seventy hymns to the Methodist Episcopal collection, the first lines of which are annexed :—

290. A Fountain of life and of grace.
159. A charge to keep I have.
198. Adam descended from above.
91. Ah, Lord, with trembling I confess.
160. Be it my only wisdom here.
211. Bless'd be our everlasting Lord.
112. Come, Father, Son, and Holy Ghost.
421. Come let us use the grace divine.
350. Come, O my God, the promise seal.
653. Coming through our great High Priest.
363. Deepen the wounds thy hands have made.
630. Eternal Lord of earth and skies.
182. Expand thy wings, celestial Dove.
598. Father, see this living clod.
614. Father of earth and sky.
100. Father, if thou must, reprove.
330. Father, I dare believe.
628. Father of boundless grace.
484. Father of me and all mankind.
180. Great God, to me the sight afford.
364. Give me the enlarged desire.
340. God of eternal truth and grace.
346. He wills that I should holy be.
209. Holy as thou, O Lord, is none.
666. I call the world's Redeemer mine.
538. I long to behold him array'd.
181. I ask the gift of righteousness.
533. Inspirer of the ancient seers.
470. I the good fight have fought.
467. Jesus, the word of mercy give.
481. Jesus, from thy heavenly place.
347. Jesus, thy loving Spirit alone.
348. Jesus, my Lord, I cry to thee.
147. Jesus, I fain would find.
597. Jesus, the gift divine bestow.

664. Jesus, was ever love like thine.
372. Lord, in the strength of grace.
371. Let not the wise their wisdom boast.
235. My Saviour's pierced side.
527. May I throughout this day of thine.
218. My soul, through my Redeemer's care.
326. Now, e'en now, I yield, I yield.
141. O Thou who camest from above.
604. O come, thou radiant Morning Star.
53. O for that tenderness of heart.
134. O God, most merciful and true.
132. O may thy powerful word.
356. O come and dwell in me.
605. O Lord, our God, we bless thee now.
339. O Jesus, let thy dying cry.
567. Pass a few swiftly fleeting years.
351. Quicken'd with our immortal Head.
566. Shrinking from the cold hand of death.
94. Saviour, I now with shame confess.
148. Saviour, on me the want bestow.
258. Thy ceaseless, unexhausted love.
349. Thou God that answerest by fire.
247. Thou Shepherd of Israel and mine.
184. Thou God unsearchable, unknown.
302. The thing my God doth hate.
48. Thou Man of griefs, remember me.
543. The church in her militant state.
599. The voice that speaks Jehovah near.
238. The voice of my Beloved sounds.
540. Thou, Lord, on whom I still depend.
499. When quiet in my house I rest.
425. Watch'd by the world's malignant eye.
319. What, now, is my object and aim.
135. Why not now, my God, my God?
338. What! never speak one evil word.
102. Yes, from this instant, now, I will.
18. Ye thirsty for God, To Jesus give ear.
525. Ye faithful souls, who Jesus know.

The following hymns, in the collection of the M. E. Church, South, are from the same source:—

"A nation God delights to bless."
"Almighty God of love."
"By faith, I to the fountain fly."
"Captain of Israel's host, and guide."
"Father of everlasting grace."
"Enter'd the holy place above."
"If death my friend and me divide."
"Jesus, let all thy lovers shine."
"Let Jacob's favor'd race."
"Lord, give me that pacific mind."
"My days are extinguish'd and gone."
"Messiah, full of grace."
"O thou faithful God of love."
"O that I could look to thee."
"Pursue the mystery."
"Redeemer of mankind."
"Reserves of unexhausted grace."
"Ready for my earthen bed."
"Shall foolish, weak, short-sighted man."
"The Man of sorrow now."
"The merit of Jehovah's Son."
"The men who slight thy faithful word."
"The saints who die of Christ possess'd."
"Thou art that Bread of life."
"'Tis finish'd! the Messias dies."
"Upright both in heart and will."
"What doth the ladder mean?"

And the following, in the English Hymn-book:—

"Branch of Jesse's stem, arise."
"Christ, whose glory fills the skies."
"God, who didst so dearly buy."
"Happy day of union sweet."
"Jesus, thou dear redeeming Lord."

"Lord, I adore thy righteous will."
"Lord, that I may learn of thee."
"Messias, Prince of peace."
"O God of peace, and pard'ning love."
"Once Thou didst on earth appear."
"Prince of universal peace."
"Saviour, on me the grace bestow."
"Too strong I was to conquer sin."
"The people that in darkness lay."
"The thirsty are call'd to their Lord."
"Us who climb thy holy hill."
"Who can worthily commend."

Mr. Charles Wesley published a small volume of hymns in the year 1766, somewhat different from any of the numerous similar works which he and his brother, during eight and twenty years preceding, had, with such astonishing rapidity, sent forth into the world. But if it was different from the rest, it was by no means of inferior importance to the Christian church. Although John and Charles Wesley published in their volume of "Hymns and Sacred Poems," as early as the year 1742, seven "Hymns for Children," and in their "Collection of Psalms and Hymns," issued from the press in 1748, fourteen hymns for the use of "Orphan and Charity Children," yet, previous to this time, the brothers seem not to have turned their attention seriously to the subject of supplying the youthful part of the community with hymns suited to their years and capacity. Indeed, it is probable they may have thought it an act of supererogation, as Dr. Watts's justly admired little work, entitled "Divine Songs for Children," was then in existence. But they were both too few in number—only twenty-eight—and not altogether in matter what the surpassing genius of C. Wesley was

competent to produce, and his discriminating mind led him to wish to see in the hands of the thousands of "little immortals" who were now brought under the influence and guidance of the Methodist societies. Accordingly, as above intimated, he this year published his "HYMNS FOR CHILDREN AND OTHERS OF RIPER YEARS."

The *fifth* edition of this work, issued from the Wesleyan Conference Office, in the year 1842, is before the writer. The short and sententious "Address to the Reader," which is evidently from the pen of Mr. J. Wesley, is of so remarkable a character, that it must be inserted in this place. He says,—

"There are two ways of writing or speaking to children: the one is, to let ourselves down to them, the other, to lift them up to us. Dr. Watts has wrote on the former way, and has succeeded admirably well, speaking to children as children, and leaving them as he found them. The following hymns are written on the other plan: they contain strong and manly sense; yet expressed in such plain and easy language, as even children may understand. But when they do understand them, they will be children no longer, only in years and in stature."

Of this small volume Mr. Jackson observes, it would "be difficult to mention any uninspired book, that, in the same compass, contains so much evangelical sentiment. The hymns are full of instruction, and yet thoroughly devotional in their character. There is nothing puerile in them, either with respect to thought or expression;" and "in the hands of a Christian mother, it would form a valuable help in the task of education. The volume ought never to have been suf-

fered to remain out of print." Two specimens of these long-neglected treasures are here subjoined, entitled,

HYMNS FOR THE YOUNGEST.

I.

O happy state of infancy!
Strangers to guilty fears,
We live from sin and sorrow free,
In these our tender years.

Jesus, the Lord, our Shepherd is,
And did our souls redeem;
Our present and eternal bliss
Are both secured by him.

His mercy every sinner claims,
For all his flock he cares;
The sheep he gently leads, the lambs
He in his bosom bears.

Loving he is to all his sons,
Who hearken to his call;
But us, his weak, his little ones,
He loves us best of all.

If unto us our friends are good,
'Twas he their hearts inclined;
He bids our fathers give us food,
And makes our mothers kind.

Then let us thank him for his grace,
He will not disapprove
Our meanest sacrifice of praise,
Our childish, prattling love.

II.

In vain are children taught to pray,
Or praise a God unknown,
Christ is the true and living way,
And God and Christ are one.

Whene'er we think on God most high,
Whene'er his praise proclaim,
We think on him who stoop'd to die,
We bow to Jesus' name.

My God, in Jesus reconciled,
Declare thyself to me,
If still an uncorrupted child,
Yet still I know not thee.

To make my sinful nature pure,
Thy Spirit, Lord, impart,
And me from actual sin secure,
By dwelling in my heart.

This delightful little volume contains one hundred and five hymns, in a great variety of metres; only about twelve of which have been transferred to the collection of "Hymns for Sunday-schools," published by the Book Concern at New-York; and several of them are deprived of some of their original stanzas. A somewhat greater number, however, have been inserted in the larger collection intended for general use in our churches. They are as follow:—

551. And am I born to die?
577. And must I be to judgment brought?
552. And am I only born to die?
518. Captain of our salvation, take.
514. Come, Father, Son, and Holy Ghost.
208. Glorious God, accept a heart.
206. Hail, Father, Son, and Holy Ghost.
334. Loving Jesus! gentle Lamb!
106. Maker, Saviour of mankind.
217. O all-creating God.
551. O Thou that would'st not have. (2d part.)
23. Terrible thought, shall I alone.
210. Thou, the great eternal God.
589. Thou, my God, art good and wise.

672. Where shall true believers go.
286. Young men and maidens, raise.

The following are the twelve transferred to the Sunday-School Hymn-book:—

"Hail, Father, Son, and Holy Ghost."	
"Teacher, Guide of young beginners."	3 ver.
"God is goodness, wisdom, power."	6 "
"O that I, like Timothy."	
"Holy Child of heavenly birth."	6 "
"Let children proclaim their Saviour and King."	4 "
"O Father of all, The great and the small."	
"Gentle Jesus, meek and mild."	7 "
"Come, let us join the hosts above."	6 "
"Happy beyond description he."	
"Come, let us join with one accord."	
"Happy man whom God doth aid."	

The three hymns in the Wesleyan collection are from the same source, commencing,

"But who sufficient is to lead."
"Let all that breathe Jehovah's praise."
"Good thou art, and good thou dost."

In the preface to a small volume of hymns published at New-York, in the year 1841, occurs the following sentence: "In the various and beautiful selections of devotional poetry which adorn our literature, *there are but few hymns adapted to the comprehension of children*; and this little work has been written with the view of supplying a volume suitable for youth." The very best hymns of this description *in general use*—except those by Charles Wesley, which seem to have found their way, almost accidentally, into some Sunday-school Hymn-books—are those by Dr. Watts, and they are less than thirty in number. Hence the propriety of the remarks above quoted. The writer is not ignorant of

the merits of the hymns for children by Jane Taylor, Montgomery, and some others; but excellent as they are in many respects, they neither preclude all cause of complaint, nor should be allowed to supplant among Methodists the inimitable compositions of their own peculiar poet.

The question has often been suggested to the mind of the writer, why is it that the Christian world has shown so much more favor to the "Divine Songs" of Dr. Watts, than to the "Hymns for Children" of Charles Wesley? Why is it that thousands, perhaps tens of thousands, of editions of Dr. Watts's hymns have been issued in this country, *and hundreds of them from our own Methodist press,* while not a single edition of Wesley's hymns have been published? Is it because the former work is so far superior to the latter? Such is by no means the case, as will fully appear upon an examination and comparison of the two works. The truth is, our own church has been shamefully unmindful of the merits and memory of her poet, perhaps because unconscious of the rich legacy bequeathed to her, and, it may be, her incompetency properly to appreciate the literary treasure. But the *stigma* should remain no longer. A brighter intellectual day is dawning upon the church, and her membership may now at least *begin* to appreciate the sublime productions of a sanctified genius, who anticipated by three quarters of a century the intellectual wants of the Christian world; and thereby furnished beforehand what is now acknowledged to be a *desideratum in religious literature.* Let the church, then, meet the emergency promptly, by publishing forthwith an edition of Charles Wesley's "Hymns for Children:" a more valuable boon could

not be conferred upon the "children," while "others of riper years" would also share in the precious patrimony. And let there not be *one* edition only, but several, in different styles, adorned with all the attractiveness of tasteful external appearance, beautiful pictorial embellishments, and, if necessary, "illustrated with anecdotes and reflections." In this respect the writer is anxious to see the poet of Methodism placed upon an equality with Dr. Watts; and as the Presbyterian Board of Publication, and the American Sunday-School Union, have taken the doctor's "Divine Songs" under their special patronage, and decked them out in all the combined attractiveness of typographical, artistical, and literary skill, so, likewise, let the Methodist Church do unto Charles Wesley's "Hymns for Children;" and then scatter them "as the dew of Hermon" over the fields of the church, and great will be "the blessing, even life for evermore."

Mr. Charles Wesley, whose genius seemed inexhaustible, having furnished the "children" of the Wesleyan societies with suitable strains in which to offer to God, through Jesus Christ, the sacrifice of praise and thanksgiving in the melodious outpouring of grateful hearts, the following year, 1767, published another volume, which, although unique in its character, was not of less importance and utility than the former, especially to "those of riper years." This volume he entitled "Hymns for the Use of Families, and on Various Occasions." The author's learned biographer thus speaks in relation to this remarkable work: "It consists, to a great extent, of hymns which he had written under circumstances of peculiar excitement,

affecting him as a husband, a father, and the head of a family. Others of them were composed for the use of his pious friends in seasons of especial anxiety, sorrow, and joy. It is not probable that one of them was written with reference to an imaginary case, which might possibly occur. They are all the genuine effusions of the heart; a heart eminently tender, sympathetic, generous, and deeply imbued with Christian feeling. The hymns relate to domestic mercies and domestic affliction, in all their varieties of form; including marriage, the birth of children, baptism, sickness, recovery, bereavements, the case of unconverted and persecuted relations, retirement into the country, and removing to a new habitation. Notwithstanding the nature of these subjects, not one of the hymns contains a stanza that is either trite or mean."

This volume was republished in London, in the year 1825, when its appearance was thus announced in the Wesleyan Methodist Magazine: "It is with feelings of lively gratification that we call the attention of our readers to this important manual. It contains one hundred and sixty-eight hymns, in which all the feelings of devout Christians, under the diversified occurrences of domestic life, are expressed in language of uncommon force and elegance. It is a singular circumstance, that a work of such value should have remained out of print for the long space of half a century, until scarcely any of the present race of Methodists ever knew of its existence."

The late venerable and intelligent Henry Moore, the biographer of Mr. J. Wesley, gave the palm to C. Wesley's Family Hymn-book; and Mr. Jackson remarks, in reference to the same work, that no person of pure

mind can read this volume without loving its author. The work is before us. It comprises 180 pages, but has no preface. Some of the titles prefixed to the hymns are as follow:—For a Woman in Travail—Thanksgiving for her Safe Delivery—At the Baptism of a Child—At sending a Child to Boarding-school—Thanksgiving after a Recovery from the Small-pox—Oblation of a Sick Friend—Prayers for a Sick Child—A Father's Prayer for his Son—The Collier's Hymn—For a Persecuting Husband—For an Unconverted Wife—For Unconverted Relations—For a Family in Want—To be sung at the Tea-table—For one retired into the Country—A Wedding Song. Besides these, there are hymns for the morning and evening; before going to work, for sleep, and for the sabbath; for different states of mind, as, in uncertainty, in affliction, and under bereavement; for parents and children, masters and servants, young men and maidens; and on various other matters relating to the connections of a family. The following *nineteen* hymns are from this source:—

21. Thou Son of God, whose flaming eyes.
32. With glorious clouds encompass'd round.
42. O that I could my Lord receive.
64. Let the redeem'd give thanks and praise.
511. God, only wise, almighty, good.
512. Father of lights, thy needful aid.
513. How shall I walk, my God to please.
519. The power to bless my house.
183. O Thou who hast our sorrows borne.
423. Except the Lord conduct the plan.
450. Come wisdom, power, and grace divine.
451. O Saviour, cast a gracious smile.
453. Holy Lamb, who thee confess.
674. God of eternal truth and love.
517. Father of all, by whom we are.

515. Master supreme, I look to thee.
516. I and my house will serve the Lord.
412. Come away to the skies, My Beloved arise.
395. Cast on the fidelity Of my redeeming Lord.

Also the two hymns in the Hymn-book of the M. E. Church, South, commencing,

"Jesus, the Lord most high."
"With a believing master bless'd."

And the following in the Wesleyan collection:—

"Meet and right it is to praise."
"How good and pleasant 'tis to see."
"Father of omnipresent grace."
"Come, thou all-inspiring Spirit."
"O that I first of love possess'd."
"How happy are we, Who in Jesus agree."

It has already been mentioned that Mr. Charles Wesley published a tract of hymns and doxologies to the Holy Trinity. This year, 1767, he issued a volume entitled "HYMNS ON THE TRINITY," containing one hundred and eighty hymns, in which the doctrine of the Trinity is exhibited in its full bearing. The greater part of them are founded upon particular passages of Holy Scripture; and the whole arranged under five distinct heads:—Hymns on the Divinity of Christ; on the Divinity of the Holy Ghost; on the Plurality and Trinity of Persons in the Godhead; on the Trinity in Unity; Hymns and Prayers to the Trinity.

Mr. Jackson remarks in reference to this work: "There is not in the English language a volume that, in so small a compass, shows more clearly the Scriptural doctrine of the Trinity, with its practical importance; and it has this peculiar advantage, that it

proposes the subject, not as a matter of controversy, but of faith and adoration, of prayer, thanksgiving, and praise."

There lies before the writer a highly prized *autograph* copy of this precious little manual, in almost as perfect a state as when the beloved author, *more than eighty years ago,* perhaps at the earnest solicitation of some dear friend, traced with his own hand the few words which now add such additional interest to the volume, which is still more increased by the fact that it was published anonymously. The inscription is, "*C. Wesley, April* 14, 1767." The volume has one hundred and thirty-two pages, is without a preface, and contributes the following nine hymns to the contents of the Methodist Episcopal Hymn-book:—

213. Holy, holy, holy Lord.
144. Jehovah, God the Father, bless.
296. The wisdom own'd by all thy sons.
690. Hail, co-essential Three.
215. A thousand oracles divine.
284. The day of Christ, the day of God.
536. Spirit of truth, essential God.
216. Come, Father, Son, and Holy Ghost.
214. Hail, holy, holy, holy Lord!

Five more to the collection used by the Methodist Episcopal Church, South:—

"God, the offended God, most high."
"Baptized into thy name."
"God of all consolation."
"Praise to the glorious cause of all."
"Shout to the great Jehovah's praise."

And the hymn in the English Wesleyan collection, commencing,

"Hail! Father, Son, and Spirit great,
Before the birth of time
Enthroned in everlasting state,
JEHOVAH, ELOHIM!"

The last hymn in the volume is a sublime and impressive prayer for the overthrow of the Mohammedan delusion, and the commencement of the millennial reign of Christ; the last two stanzas of which are subjoined:—

"That wand'ring star, who blazed and fell,
And poison'd many a crystal stream,
That bitter, first-born child of hell,
No more permit him to blaspheme;
Root out thine Unitarian foe,
Nor longer let his place be found;
The crescent by the cross o'erthrow,
And loose the world in darkness bound.

"It must be so; the day is near,
The far-spent night will quickly end,
And every eye discern Thee here,
And saints perceive their King descend;
When all are put beneath thy feet,
And death, the latest foe, is slain,
Then I shall mount thine azure seat,
Then I shall in thy presence reign."

The poet of Methodism, in the year 1772, published a small volume entitled "PREPARATION FOR DEATH, IN SEVERAL HYMNS." They are forty in number, and are, says Mr. Jackson, "indeed appropriate to the occasion on which they were written; expressing deep humiliation and shame before the Lord, at the remembrance of past unfaithfulness, with an absolute reliance upon the sacrifice of Christ, for present pardon, for perfect holiness, and for final acceptance with God."

The death of Mr. Whitefield, which took place more than two years before, appears to have been the occasion of these pious compositions. Mr. Wesley's health being at the same time much impaired, caused the subject of his own dissolution to bear with peculiar weight upon his mind; hence the sentiments expressed in the hymns may be considered as nothing more than the *embodiment* of the deep religious feelings of his own heart. "A more pious manual," says his biographer, "was never sent forth from the press."

This year, 1780, is celebrated in the annals of England, on account of the awful mob-riots which took place in London, resulting from the imprudent project of Lord George Gordon, of anti-popish notoriety. The following lines, from a satirical poem written during those exciting scenes, by C. Wesley, in which the cowardly fears of the London magistrates, as well as the malice of the mob, are severely lashed, refer to the conduct of Mr. J. Wesley and his followers on that trying occasion, who were falsely and maliciously charged with aiding the rioters. The mob is made to exclaim,—

> "Old Wesley, too, to Papists kind,
> Who wrote against them for a blind,
> Himself a Papist still in heart,
> He and his followers shall smart.
> Not one of his fraternity
> We here beneath our standard see."

These insane movements were made the occasion by C. Wesley, who was ever ready to seize upon any circumstances by which he could either promote civil order or produce religious reformation, for publishing a pamphlet entitled, "HYMNS WRITTEN IN THE TIME OF

THE TUMULTS, JUNE, 1780." The pious author, says Mr. Jackson, in these hymns feelingly contemplated the fate of the innocent sufferers; commended the persecuted Romanists to the merciful protection of God; prayed for the king and royal family; for the suppression of anarchy, and the revival of law; and that the guilty contrivers of evil might be brought to justice. Two specimens of this remarkable tract are subjoined:—

"Thou most compassionate High Priest,
In answer to our joint request,
United to thy own,
With pity's softest eye behold
The sheep which are not of this fold,
The church in Babylon.

"As sheep appointed to be slain,
By cruel, persecuting men,
By fierce fanatic zeal;
By Christian wolves, reform'd in name,
Whose dire atrocious deeds proclaim
The synagogue of hell.

"The *help* to the distress'd afford,
The men that tremble at thy word,
The quiet of the land;
The worshipers, if blind, sincere,
Who honor thy vicegerent* here,
And bless his mild command."

The following stanzas are from a hymn written on the memorable 8th of June:—

"See where the impetuous waster comes,
Like Legion rushing through the tombs;
Like stormy seas, that toss and roar,
And foam, and lash the trembling shore!

* The king.

"'Havock!' th' infernal leader cries;
'Havock!' th' associate host replies;
The rabble shouts, the torrent pours,
The city sinks, the flame devours.

"Our arm of flesh entirely fails,
The many-headed beast prevails;
Conspiracy the state o'erturns,
Gallia exults, and London burns!

"Arm of the Lord, awake, put on
Thy strength, and cast Apollyon down;
Jesus, against the murd'rers rise,
And blast them with thy flaming eyes."

We have now arrived at the year in which Mr. John Wesley published his large Hymn-book, for general use among his societies in England and throughout the world; but, as he and his brother afterward issued several more tracts and volumes of hymns, further notice of the large work will be deferred until the others have been noticed.

During the year 1782 was issued from Mr. Wesley's press a tract of forty-seven pages, in two parts, entitled, "HYMNS FOR THE NATION." This work is not mentioned in the Life of Charles Wesley, but its contents were doubtless the production of his pen, having particular reference to the condition of the country at the time, England then being at war with her "rebellious" transatlantic colonies. One hymn only from this tract, entitled, "On the American War," has been inserted in the English and American Hymn-books. It is hymn 634,—

"Saviour, whom our hearts adore,
To bless our earth again,
Now assume thy *royal* power,
And o'er the nations reign."

The Oxford Methodists, or "Holy Club," as the first little society was in derision called, from the commencement of their religious course, complied with singular assiduity with the Scriptural injunction which makes it the duty of Christ's followers to administer of their ability both to the temporal and spiritual wants of the poor and unfortunate portion of mankind, by visiting them at their humble dwellings, in work-houses, and in prisons;* and for the spiritual welfare of condemned felons, especially, Mr. C. Wesley had always manifested the utmost solicitude. "His tender heart," says his biographer, "yearned over this class of transgressors. He visited them in their cells; wept with them because of their guilt and misery; taught them the way to the mercy-seat of God, through the death of his Son; prayed with them; brought their case before his congregations, and urged his friends to invoke the divine pity upon them."

The last work that he ever sent from the press, had respect to a large number of culprits, who suffered the same year it was published. It was a tract of twelve pages, entitled, "Prayers for Condemned Malefactors," consisting of hymns suitable to their state, "breathing the spirit of fear and contrition, and distinctly recognizing the evangelical doctrine of free and present salvation from sin, to be obtained by faith in the sacrificial death of Christ." In these labors of love he was signally owned of God. In a manuscript note, append-

* Mr. Morgan was the honored pioneer into these dark abodes: had he lived, he would have probably rivaled even the Wesleys in spreading Scriptural holiness over Great Britain. He died very young, in 1732. Mr. Samuel Wesley wrote a beautiful poem on his death.

ed to one of these hymns, Mr. Wesley says: "These prayers were answered Thursday, April 28th, 1785, on nineteen malefactors, who all died penitent."

In the year 1785, J. Wesley published a volume entitled, "A Pocket Hymn-book, for the Use of Christians of all Denominations." The following is Mr. Wesley's address to the reader:—

"In the Hymn-book which I published about four years since, although it was larger than I at first intended, there was no room for very many of our hymns which were no way inferior to those contained therein. A collection of these, as I found many desired it, I have now published in a smaller volume, including a very few of those which were published in the other. Several of these I omitted before, because I was afraid they would not be understood by a common congregation. But if some do not understand them, I make no doubt but many others will, and, I trust, profit thereby: and the deeper the meaning is, the more it will profit those that do understand them."

Two years after the appearance of the volume of hymns just noticed, Mr. Wesley published another, bearing the same title. The occasion of sending forth the present collection is detailed in the preface; from which it appears, that the conduct of the booksellers in Mr. Wesley's time was similar to that manifested nowadays by some of the same class of money-makers. Mr. Wesley had been for many years supplying his numerous followers with works of various kinds besides Hymn-books from his own press; and when it is recollected how very extensive the sales must have been, it is not at all surprising that the depravity of human

nature should exhibit itself in an attempt by one of the fraternity to supplant Mr. Wesley's publications by surreptitious editions of his most saleable works—and none were more so than his Hymn-books.*

"A few years ago," says Mr. Wesley, "I was desired by many of our preachers to prepare and publish a small Hymn-book, to be used in common in our societies. This I promised to do as soon as I had finished some other business which was then on my hands. But before I could do this, a bookseller stepped in, and, without my consent or knowledge, extracted such a book, chiefly from our works, and spread several editions of it throughout the kingdom." Consequently, when Mr. Wesley's book made its appearance, most of his people were already supplied with the other book. But to cut off all pretense from the Methodists for buying the spurious work, the conference advised Mr. Wesley to republish it himself. He did so; but with the alterations and improvements which appear in the volume now under consideration, some of which are thus announced:—

"Out of those two hundred and thirty-two hymns," he remarks, "I have omitted seven and thirty. These I did not dare to palm upon the world, because fourteen of them appeared to me very flat and dull; fourteen more mere prose, tagged with rhyme; and nine

* The comparatively insignificant commencement of Mr. Wesley's publishing operations are related by himself, thus:—"Two and forty years ago," says he, "having a desire to furnish poor people with cheaper, shorter, and plainer books, than I had ever seen, I wrote many small tracts, generally a penny a piece; and afterward several larger. Some of these had such a sale as I never thought of; and, by this means, I unawares became *rich!*" But he did not remain so—he gave *all* away.

more, to be grevious doggerel. But a friend tells me, 'Some of these, especially the two that are doggerel double distilled, namely,

"The despised Nazarene,"

and that which begins,

"A Christ I have, O what a Christ have I,"

are hugely admired, and continually echoed from Berwick-upon-Tweed to London.' If they are, I am sorry for it; it will bring a deep reproach upon the judgment of the Methodists. But I dare not increase that reproach by countenancing, in any degree, such an insult both on religion and common sense: and I earnestly entreat all our preachers not only never to give them out, but to discountenance them by all prudent means, both in public and private."

There lies before us an old English Hymn-book, in which is fond the former of the above-mentioned objectionable hymns; and, as it will doubtless gratify the interested reader to see a specimen of that class of hymns denominated by Mr. Wesley, "doggerel double distilled," I will introduce it here. Its introduction may not only prove a gratification, but also a useful warning and reproof to all who may be disposed to prefer *such hymns* to the truly excellent compositions of our own Hymn-book. It is as follows:—

The despised NAZARENE,
Who is chief in my esteem;
Mark'd with scourges, nails, and spear,
Hung an ensign in the air!
None among the sons of men,
None among the heavenly train,
Can with my Beloved compare,
Who to me is ever dear.

Had I a Gabriel's heavenly tongue,
Jesus' love should be my song;
Author of my present peace,
Fountain of eternal bliss,
Happy, now, beyond degree,
While I feel he died for me!
When his richest grace I prove,
All my soul dissolves in love.

Other lovers I despise,
Only Jesus' love I prize:
Earthly things are far too mean
To withdraw my soul from him;
How, my Lord, shall I set forth
All thy dignity and worth?
Human words cannot express
Half thy love, or half thy praise.

From thy fullness me supply,
All my nature sanctify;
Let me all thy goodness prove,
All the saving power of love;
My whole soul with love inflame
While I sing my Saviour's name;
Who from sin hath set me free,
In the gospel liberty.

In reference to the surreptitious book, which was, it seems, published by a "Methodist bookseller!" Mr. Wesley states, that nearly the whole of it was taken from his and his brother's publications, only a few "shreds" being taken "out of other books for form's sake."

There can be but little doubt that the strong and unequivocal disapprobation expressed by Mr. Wesley in his preface against the introduction of "prose tagged with rhyme" compositions into the books used by his societies; and the promptness with which he expelled the

"grievous doggerel," and severely rebuked the shameful conduct of the publisher who sought to palm the objectional book upon the people; have been the cause of preserving that high degree of excellence which has always, by competent judges, been awarded to the standard Methodist Hymn-book. Although the "Pocket Hymn-book" was highly spoken of by Mr. Wesley, it was not his favorite, as we may learn from the following remarks: "I am bold," says he, "to recommend this small Hymn-book, as the best of the size that has ever been published among the Methodists. But it is still greatly inferior to the large Hymn-book."

From the numerous volumes and tracts of hymns which he and his brother had previously published, Mr. John Wesley compiled his large Hymn-book, entitled, "A Collection of Hymns for the Use of the People called Methodists," which was published, by subscription,* in the year 1780. It is a duodecimo volume of five hundred and four pages, exclusive of the index, and contained five hundred and twenty-five hymns.

The preface to this work is a strikingly characteristic production. During the last forty years, he and his brother had sent forth an extraordinary number of Hymn-books; "so that it may be doubted," says Mr. Wesley, "whether any religious community in the world has a greater variety of them." But this "immense variety" furnished the very occasion for com-

* "One thing more I desire, that you would read the proposals for the general Hymn-book in every society, and procure as many subscribers as you can."—*Letter from Mr. W. to Rev. John Mason, Nov.*, 1779. *Works*, vol. vii, p. 97.

piling the present work: "the greater part of the people being poor, are not able to purchase so many books;" hence the necessity of a "proper collection of hymns for general use, carefully *made out of all these books.*"

In reference to the character of the poetry, Mr. Wesley remarks: "In these hymns there is no doggerel, no botches, nothing put in to patch up the rhyme, no feeble expletives—nothing turgid or bombastic on the one hand, or low and creeping on the other—no cant expressions, no words without meaning. Here are, allow me to say, both the purity, the strength, and the elegance, of the English language, and, at the same time, the utmost simplicity and plainness, suited to every capacity."

But "that which is of infinitely more moment than the spirit of poetry, is the spirit of piety." And "as but a small part of these hymns," says Mr. Wesley, "is of my own composing, I do not think it inconsistent with modesty to declare, that I am persuaded no such Hymn-book as this has yet been published in the English language. In what other publication of the kind have you so distinct and full an account of Scriptural Christianity? such a declaration of the heights and depths of religion, speculative and practical? so strong cautions against the most plausible errors; particularly those that are now most prevalent? and so clear directions for making our calling and election sure; for perfecting holiness in the fear of God?"

Soon after Mr. Wesley's death, the volume underwent some alteration. Eleven hymns were omitted, and others substituted in their places; six were divided, and each of them counted as two hymns; twenty-one were

inserted in the body, and the same number of "additional hymns" at the end of the volume. And in the year 1830, another addition, by way of a "Supplement," containing two hundred and one hymns, was appended to the collection; the whole forming the Hymn-book now in general use among Wesleyan Methodists throughout the world. From this "collection" the hymns in the Methodist Episcopal Hymn-book were "principally" derived, as stated in the title-page of that work.

The omitted hymns commence thus:—

"Ah! foolish world, forbear."
"Friend of sinners, in thy heart."
"Jesu, as taught by thee, I pray."
"Jesu, my Lord, my God."
"Jesus, thou art the mighty God."
"O Thou, of whom I oft have heard."
"O Lord our God, we bless thee now."
"Saviour, if thy precious love."
"The wisdom, own'd by all thy sons."
"Thee, Father, Son, and Holy Ghost."
"When my relief will most display."

In reference to the alteration mentioned, Mr. Burgess says: "On comparing the hymns omitted with those substituted for them, most persons will probably agree that the alteration has been very much for the better. The hymns omitted, though by no means destitute of poetical merit, and superior, indeed, to many that have appeared in modern compilations, are generally below the standard of Wesleyan compositions; none of them certainly of any particular excellence. Whereas, among the hymns substituted are several of very superior value; some as fine evangelical paraphrases of Scripture passages; some as being admirably adapted for public worship; and some as being beautifully descrip-

tive of inward and experimental religion. Most of these twenty-one hymns, indeed, are in all respects so excellent, that the wonder is, how Mr. Wesley came to overlook them, when preparing his standard collection for general use."

The "Supplement" was "compiled chiefly from the festival and other hymns which Mr. Charles Wesley published in separate pamphlets, and from his unpublished poetry, which, by purchase from his heir, along with other papers, has lately become the property of the connection. To these some hymns have been added from other authors, chiefly from Dr. Watts; and a few which, though they sink below the rank of Wesleyan poetry, are inserted because of some excellence which will be found in the sentiment, and the greater choice of subjects which they afford. Most of the hymns, however, were inserted in the Morning Hymn-book, prepared by Mr. Wesley for the London congregations, or in a smaller collection published by him; and so had his sanction. A few others have been introduced because of their popular character, and their being favorites with many of our people."—*Advertisement to the Supplement.*

The following remarks in reference to the "Supplement" are from the Wesleyan Methodist Magazine:—"The late Dr. Coke incorporated with the Hymn-book, published by Mr. Wesley, a considerable number of hymns adapted to mixed congregations, and to occasional services, for the use of the Irish Connection; and the same has been done by the Methodist Episcopal Church in America. That the English Conference have so long forborne to follow these examples, is a proof of their unwillingness to innovate upon the estab-

lished usages of the connection; and the manner in which the deficiency that has been so long felt, is now supplied, is a striking proof of the paternal character of that body. The additional hymns are not mixed up with the others, so as to render the books in use of no value, as was done both in Ireland and America,* but are published in a small separate volume, and may be attached to the Hymn-book without inconvenience."

The "Supplement" has not only been bound up with every subsequent edition of the Hymn-book, but there has been prepared, in addition to the "Index to the Hymns," a copious "Index to the Subjects" of the whole book, and also an "Index to the *Verses*," so that any hymn in the collection may be found with facility, if the first line of any verse be known, by a reference to this Index. These are aids of incalculable value to a student of the Hymn-book.

There is a peculiarity appertaining to some editions of the large Hymn-book, which will be explained by the following extract from the Minutes of the English Conference for 1799:—

"*Q.* What direction shall be given in respect to the printing of our books?

"*A.* 1. Dr. Coke, brother Story, brother Moore, and brother Clarke, are appointed to reduce the large Hymn-book to its primitive simplicity, as published in the second edition; with liberty to add a word now and then, in the way of note, to explain a difficult pas-

* The "Supplement" to the American Hymn-book was added in 1836, taken principally from that appended to the English collection; hence the above remarks, which were written in 1831, refer to the American Hymn-book *previous* to the addition of the Supplement.

sage, for the sake of the unlearned: and a discretionary power is given them, in respect to the additional hymns."

An old copy of the Hymn-book, containing the *notes*, is before the writer; a few specimens of which will be given at the bottom of the page, as in the Hymn-book.

In the third verse of the hymn commencing,

"Jesus, my Advocate above,"

is this line—

"A deeper *displacence** at sin."

The italicised word is explained in the note below, as are also the italicised words which occur in the following extracts.

In the fifth verse of the hymn beginning, "I want the spirit of power within"—

"Where the *indubitable*† seal,
That ascertains the kingdom mine?"

In the third verse of the hymn commencing, "Jesus, the Conqu'rer, reigns"—

"Fight the good fight of faith with me,
My fellow-soldiers, fight;
In mighty *phalanx*‡ join'd,
To battle all proceed."

In the seventh verse of the hymn beginning, "God of unspotted purity"—

* "*Displacence*; disgust, aversion, abhorrence."

† "*Indubitable*, so certain or evident, as to admit of no doubt or suspicion of its truth."

‡ "*Phalanx*, a battalion of infantry set close to each other, with their shields joined."

"Thou rather wouldst that we were cold,
Than seem to serve thee without zeal;
Less guilty, if, with those of old,
They worship'd *Thor* and *Woden** still."

The hymn from which this verse is taken, is not in the Methodist Episcopal Hymn-book, but is retained in the English collection without the note, which we suppose must be essential to many, even at this day, for the proper understanding of the terms *Thor* and *Woden.*

The last example that will be noticed, occurs in the fifth verse of the hymn commencing, "How weak the thoughts, and vain"—

"Those *amaranthine*† bowers,
Unalienably ours,
Bloom, our infinite reward;
Rise, our permanent abode;
From the founded world prepared;
Purchased by the Word of God."

The note to this verse is rather of too *classic* a nature for the comprehension of a mind so illiterate as not to understand the word *amaranthine*, containing, as it does, a reference to the sublime poem, Paradise Lost. The beautiful passage in Milton, referred to, is as follows:—

"Immortal *amaranth*, a flower which once
In Paradise, fast by the tree of life,
Began to bloom; but soon for man's offense
To heaven removed, where first it grew, there grows,
And flowers, aloft, shading the fount of life,
And where the river of bliss through midst of heaven
Rolls o'er Elysian flowers her amber stream."

* "*Thor* and *Woden*, idols worshiped by our Saxon ancestors."

† "*Amaranthine*, i. e. everlasting; ever-blooming; not subject to decay.—See Milton's Paradise Lost, book iii, line 352."

The hymns in the Wesleyan Hymn-book and Supplement, when classified according to their respective authors, will stand thus—

Dr. Watts	66
Dr. Doddridge	10
Dryden	1
Addison	3
Bishop Kenn	2
Tate and Brady	2
Rev. James Merrick	1
Dr. Henry More	2
Cowper	2
Rev. Augustus M. Toplady	1
Rev. Joseph Hart	1
Rev. Joseph Stennett	1
Rev. Thomas Olivers	3
Miss Anne Steele	3
Rev. Benjamin Rhodes	2
Rev. John Bakewell	1
Mrs. Agnes Bulmer	1
Rev. William M. Bunting	1
Rev. Samuel Wesley, Sen.	1
Rev. Samuel Wesley, Jun.	6
Rev. John Wesley	32
Rev. Charles Wesley	627
Authors unknown	1
	770

Thus it appears, that to Charles Wesley, the Wesleyan Methodists, under God, are indebted for about 627 out of 770 hymns, which constitute the collection now in use among them. The proportion of hymns by C. Wesley in the Methodist Episcopal Hymn-book is not quite so large.

PART III.

WHEREIN ARE NOTICED IN CONSECUTIVE ORDER THE HYMNS IN THE METHODIST EPISCOPAL HYMN-BOOK, WITH REMARKS CRITICAL, HISTORICAL, EXPLANATORY, &c.

HYMN 1. "O for a thousand tongues to sing."—*C. Wesley.*

THIS hymn was first published in 1739, and was probably composed just one year after the conversion of John and Charles Wesley. It is entitled, "For the Anniversary of One's Conversion." It originally comprised eighteen verses, that which constitutes the first in the Hymn-book being the seventh. The following are the four opening stanzas :—

"Glory to God, and praise, and love,
Be ever, ever given,
By saints below, and saints above,
The church in earth and heaven.

"On this glad day the glorious Sun
Of righteousness arose;
On my benighted soul he shone,
And fill'd it with repose.

"Sudden expired the legal strife;
'Twas then I ceased to grieve;
My second, real, living life,
I then began to live.

"Then with my heart I first believed,
Believed with faith divine,
Power with the Holy Ghost received
To call the Saviour mine."

Of the remaining omitted verses, the subjoined two, 15 and 16, are very remarkable: from them, it will appear, that Mr. Charles Wesley did not adopt the

opinion entertained by many persons, that licentiousness is a subject of such a nature as not to admit of any direct notice, much less open exposure :—

"Harlots, and publicans, and thieves,
In holy triumph join!
Saved is the sinner, that believes,
From crimes as great as mine.

"Murd'rers, and all ye hellish crew,
Ye sons of lust and pride,
Believe the Saviour died for you;
For me the Saviour died."

In verse 6, the poet of Methodism has expressed the same ideas as Pope in the "Messiah :"—

"The Saviour comes! by ancient bards foretold:
Hear him, ye deaf, and all ye blind, behold!
* * * * * *
The dumb shall sing, the lame his crutch forego,
And leap exulting like the bounding roe."

Hymn 2. "Come, ye sinners, poor and needy."—*Hart.*

The title of this hymn is, "Come and Welcome to Jesus Christ." The author wrote the first line thus :—

"Come, ye sinners, poor and *wretched*;"

and the fourth,—

"Full of pity, *join'd* with power."

The second stanza, as originally published, commences with, "Ho!" and the third ends with "*rising* beam." The first line of the fifth stanza reads,—

"*View him grov'ling* in the garden;"

the third line of verse 6, "venture *wholly*;" and the hymn concludes thus,—

"Sinners here may *sing* the same."

HYMN 3. "Come, sinners, to the gospel feast."—*C. Wesley.*

A paraphrase of *Luke* xiv, 16–24, entitled, "The Great Supper," and has twenty-four verses; those which compose our hymn are the first, second, twelfth, twentieth, twenty-first, twenty-second, and twenty-fourth. The second and third lines of verse 6 read thus,—

> "*Behold the* bleeding sacrifice!
> His offer'd *love make haste t'* embrace."

HYMN 4. "Sinners, turn, why will ye die?"—*C. Wesley.*

An expansion of part of *Ezek.* xviii, 31: "Why will ye die, O house of Israel?" The first four of sixteen stanzas. Hymn 14 is part of the same composition.

HYMN 5. "Sinners, obey the gospel word."—*C. Wesley.*

"Come, for all things are now ready." *Luke* xiv, 17. The second line of verse 5, part first, commences, "*Is* ready;" and the first line of verse 3, second part, "The godly *grief.*" The first two lines of the second, and last line of the fifth, stanza, part first, are plain allusions to the return of the prodigal son, as presented in the well-known parable.

HYMN 6. "Blow ye the trumpet, blow."—*C. Wesley.*

A Hymn for New-Year's Day. See pages 185, 186.

This hymn is founded upon the year of Jubilee, as appointed in the Jewish law. See *Leviticus* xxv. It presents an attractive contrast between that law and the redemption wrought for mankind by the shedding of the Saviour's blood. The fifth verse is almost a paraphrase of that portion of the law which enjoins the return of all alienated property to its original owners.

It is presented as a type of the free salvation which is offered to all men through the atonement of Jesus.

HYMN 7. "O all that pass by, To Jesus draw near."
HYMN 8. "Thy faithfulness, Lord, each moment we find."
C. Wesley.

These two are "Hymns on God's Everlasting Love." From hymn 8 one stanza, the first, has been omitted.

HYMN 9. "Weary souls, that wander wide."—*C. Wesley.*

A "Redemption Hymn," entitled the "Invitation."

HYMN 10. "Lovers of pleasure more than God."—*C. Wesley.*

Part of hymn 111.

HYMN 11. "Awake, Jerusalem, awake."—*C. Wesley.*

From a paraphrase of the fifty-second chapter of *Isaiah*, comprising thirty-two stanzas.

HYMN 12. "Ho! every one that thirsts, draw nigh."—*C. Wesley.*

The first nine stanzas of a paraphrase of the fifty-fifth chapter of *Isaiah*, consisting of thirty-one stanzas.

HYMN 13. "Let every mortal ear attend."—*Watts.*

"The Invitation of the Gospel: or, Spiritual Food and Clothing." *Isaiah* lv, 1, &c. Nine stanzas; the sixth, seventh, and eighth, being omitted from the Hymn-book.

HYMN 14. "Let the beasts their breath resign.—*C. Wesley.*

Part of hymn 4.

HYMN 15. "See, sinners, in the gospel glass."
HYMN 16. "Sinners, believe the gospel word."—*C. Wesley.*

These two are portions of a hymn of *eighteen* verses, entitled, "Jesus Christ, the Saviour of all Men."

Hymn 199 is the latter part of the same poem. The fourth verse of hymn 16 contains an affecting allusion to *Matt.* xxiii, 37–39 : "O Jerusalem, Jerusalem, thou that killest the prophets," &c.

Hymn 17. "Sinners, the call obey."—*C. Wesley.*

"For Times of Trouble and Persecution." Eight stanzas : the third, fourth, and fifth, being omitted from the Hymn-book, the last of which is subjoined :—

"See how his meteors glare!
(The tokens understand,)
Famine, and pestilence, and war,
Hang o'er the guilty land!
Signs in the heavens see,
And hear the speaking rod;
Sinner, the judgment points to thee,
Prepare to meet thy God!"

Hymn 18. "Ye thirsty for God, To Jesus give ear."—*C. Wesley.*

"Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink."—*John* vii, 37.

Hymn 19. "Lord, we are vile, conceived in sin."—*Watts.*

"Original and actual Sin confessed." Second part of *Psalm* 51. Dr. Watts wrote the third and fourth lines of verse 3, thus,—

"O make me wise betimes to *spy*
My danger and my remedy."

This hymn is a faithful representation of man in his natural state of corruption, and his recovery by the blood of atonement. The last line of the fourth stanza,

"The leprosy lies deep within,"

is a figurative allusion to the description of the leprosy in *Lev.* xiii. And the fifth and sixth stanzas,

"No bleeding bird, nor bleeding beast,
Nor hyssop branch, nor sprinkling priest,
Nor running brook, nor flood, nor sea,
Can wash the dismal stain away:

"Jesus, my Lord, thy blood alone
Hath power sufficient to atone;
Thy blood can make me white as snow,—
No Jewish types could cleanse me so;"

afford a fine contrast between the insufficiency of the type and the sufficiency of the blood it typifies, in the purification of the sinner. The fifth stanza is founded on *Leviticus* xiv, 4–7. "Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar-wood, and scarlet, and hyssop. And the priest shall command that one of the birds be killed in an earthen vessel, over running water. As for the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water. And he shall sprinkle it upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean."

HYMN 20. "Sinners, the voice of God regard."—*Fawcett.*

"Let the wicked forsake his way," &c. *Isaiah* lv, 7. The author wrote lines first and third of verse 3 thus,—

"Your way is dark, and leads to *hell:*"
"Can you in endless torments dwell;"

and in verse 4 :—

"Why will you in the *crooked* ways
Of sin and folly go?"

One verse, the last, has been omitted from the Hymn-book. It is as follows :—

"His love exceeds your highest thoughts;
He pardons like a God;
He will forgive your num'rous faults,
Through a Redeemer's blood."

Hymn 21. "Thou Son of God, whose flaming eyes."—*C. Wesley.*

An Evening Hymn for a Family. The third line of verse 4 originally read,—

"And fill his *careless* heart with grief."

Hymn 22. "Come, O thou all-victorious Lord."—*C. Wesley.*

"Written before preaching at Portland," where a large portion of the inhabitants worked in the stone-quarries. This circumstance probably suggested to the mind of the poet the Scriptural ideas expressed in the first verse,—

"Strike with the *hammer* of thy word,
And break these hearts of *stone*."

The author wrote the second line of verse 6 thus,—

"And *make us feel* our load."

Hymn 23. "Terrible thought! shall I alone."—*C. Wesley.*

"A Thought on Hell," in ten quatrains. Two of the rejected stanzas are as follow:—

"Dissolved are nature's closest ties,
And bosom-friends forgot,
When God, the just avenger, cries,
'Depart, I know you not.'

"But must I from his glorious face,
From all his saints, retire?
But must I go to my own place
In everlasting fire?"

The peculiar idea contained in the first three verses of the hymn, and partially expressed in the first,—

"Terrible thought! *shall I alone*,
Who may be saved, shall I,
Of all, alas! whom I have known,
Through sin for ever die?"

is found in the third book of the "Last Day," by Dr. Young:—

"Thy wretched self alone,
Cast on the left of all whom thou hast known;
How would it wound?"

HYMN 24. "Lamb of God, for sinners slain."—*C. Wesley.*

"Looking unto Jesus." Two double stanzas, the second and fourth omitted. The word "is" in line five, verse 3, is superfluous.

HYMN 25. "O Thou, whom once they flock'd to hear."—*C. Wesley.*

"Jesus Christ, the same yesterday, to-day, and for ever." Ten verses. The author wrote, "Shall make *me* rise," in the fourth, and "Thy *saving* grace," in the fifth verse. Neither of the alterations in our collection appears in the English Hymn-book.

HYMN 26. "My suff'rings all to Thee are known."—*C. Wesley.*

Twenty stanzas, "written in stress of temptation." Our hymn commences with the eighth. The other omitted stanzas are the twelfth, fifteenth, and twentieth. Some of the rejected verses are among the most remarkable the author ever wrote. Take, for example, the third, fourth, fifth, and sixth:—

"Saviour of men, my sad complaint
Let me into thy bosom pour;
Beneath my load of sin I faint,
And hell is ready to devour.

"A devil to myself I am,
Yet cannot 'scape the flesh I tear,
Beast, fiend, and legion, is my name,
My lot the blackness of despair.

"Why then in this unequal strife,
To Tophet's utmost margin driven,
Still gasps my panting soul for life,
Nor quite gives up her claim to heaven?

"Why hopes for help my drooping heart?
Hope against hope—where none is nigh?
I cannot from my Lord depart,
But kiss the feet at which I die."

HYMN 27. "How sad our state by nature is."—*Watts.*

"Faith in Christ for Pardon and Sanctification." Six stanzas: the one omitted, the fifth, is scarcely less remarkable than those by C. Wesley, quoted above:—

"Stretch out thine arm, victorious King,
My reigning sins subdue;
Drive the old dragon from his seat,
With all his hellish crew."

Dr. Watts wrote "captive *minds*," in the first stanza; and there are a few other verbal alterations of the hymn, but they are all "for the better."

HYMN 28. "Father of lights, from whom proceeds."—*C. Wesley.*

"A Prayer under Convictions." Eight verses, the last three of which are omitted. The sixth reads thus,—

"Father, I want a thankful heart;
I want to taste how good thou art,
To plunge me in thy mercy's sea,
And comprehend thy love to me;
The breadth, and length, and depth, and height,
Of love divinely infinite."

It may be proper here to remark, that this stanza, as the first of a hymn of three stanzas, all by the same author, is found in the Rev. A. Toplady's Collected Works, page 914. London, 1837.

HYMN 29. "O that I could repent, O that I could believe!" *C. Wesley.*

"For One fallen from Grace." Two double stanzas omitted. The author wrote the second line of verse 5, thus,—

"The *cursed thing* remove."

HYMN 30. "Jesus, let thy pitying eye."—*C. Wesley.*

The same subject as the preceding hymn. Twelve stanzas.

HYMN 31. "Let the world their virtue boast."—*C. Wesley.*

"I am determined to know nothing, save Jesus Christ, and him crucified." Nine stanzas. There is a near association of the first four lines of the third verse, with *Judges* vi, 39, 40 :—

"I, like Gideon's fleece am found
Unwater'd still and dry,
While the dew on all around
Falls plenteous from the sky."

"And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once. Let me prove, I pray thee, but this once with the fleece: let it now be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground."

HYMN 32. "With glorious clouds encompass'd round." *C. Wesley.*

A hymn "For Love," in the poet's most impassioned strain; although the thought in the first, and repeated in the last stanza,

> "With glorious clouds encompass'd round,
> Whom *angels dimly see*,"

and perhaps the expression belong to Milton:—

> "——— who sitt'st above these heavens,
> To us invisible, or *dimly seen*."

Samuel Wesley, Jun., in hymn 689, has the following couplet:—

> "In light unsearchable enthroned,
> Whom angels dimly see."

Hymn 33. "Jesus, if still the same thou art."—*C. Wesley.*

"Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled." *Matt.* v, 3–6.

Hymn 34. "Wherewith, O Lord, shall I draw near?"—*C. Wesley.*

Thirteen verses, founded on *Micah* vi, 6, &c. In line first, verse 3, the author wrote, "Can these *assuage*;" and in the second line, verse 5, "*Present* for past," &c.

Hymn 35. Jesus, lover of my soul."—*C. Wesley.*

"In Temptation." One double stanza, the third, has been omitted,—

> "Wilt thou not regard my call?
> Wilt thou not regard my prayer?
> Lo! I sink, I faint, I fall—
> Lo! on Thee I cast my care:

Reach me out thy gracious hand!
While I of thy strength receive,
Hoping against hope I stand,
Dying, and behold I live!"

This beautiful composition has been erroneously claimed, by English periodical writers, for Miss Steele, Mr. Madan, and others. See Religious Magazine, vol. iv, p. 57, &c.

Hymn 36. "O Love divine, how sweet thou art!"—*C. Wesley.*

"Desiring to Love." Seven stanzas; the fifth and seventh have been omitted:—

"O that with humble Peter, I
Could weep, believe, and thrice reply,
My faithfulness to prove,
Thou know'st—for all to thee is known—
Thou know'st, O Lord, and thou alone,
Thou know'st that thee I love.

"Thy only love do I require,
Nothing in earth beneath desire,
Nothing in heaven above;
Let earth, and heaven, and all things, go,
Give me thy only love to know,
Give me thy only love."

Hymn 37. "Ah! whither should I go?"—*C. Wesley.*

"God will have all men to be saved." 1 *Tim.* ii, 4. The first, second, third, and seventeenth, of sixteen double verses; the last three of which constitute hymn 114.

Hymn 38. "Father of Jesus Christ, the Just."—*C. Wesley.*

A "Redemption Hymn," of five stanzas; the last two have been omitted. We insert the fourth:—

"Thee without faith I cannot please,
Faith without thee I cannot have;
But thou hast sent the Prince of peace
To seek my wand'ring soul, and save:
O Father, glorify thy son,
And save me for his sake alone."

HYMN 39. "Come, Holy, Celestial Dove."—*C. Wesley.*

A "Hymn for Whitsunday." "*Thy* blood," for "*the* blood," has been substituted in the last line of the first verse.

HYMN 40. "Stay, thou insulted Spirit, stay."—*C Wesley.*

A "Penitential Hymn," in which there is an allusion to the *age* of the author, either at the time of composing the hymn, or the period of his penitential sorrow for sin, in the second verse,—

"Though I have steel'd my stubborn heart,
And still shook off my guilty fears;
And vex'd, and urged Thee to depart,
For *forty* long rebellious years."

The sixth stanza has not been transferred to the Hymn-book:—

"If yet thou canst my sins forgive,
E'en now, O Lord, relieve my woes,
Into thy rest of love receive,
And bless me with the calm repose."

HYMN 41. "To the haven of thy breast."—*C. Wesley.*

"And a man shall be as a hiding-place from the wind, and a covert from the tempest: as rivers of water in a dry place, as the shadow of a great rock in a weary land." *Isaiah* xxxii, 2. Six stanzas.

HYMN 42. "O that I could my Lord receive."—*C. Wesley.*

A "Hymn for Love," of four double stanzas; the second omitted from the Hymn-book:—

"Jesus, thou all-atoning Lamb,
How shall I plead with thee?
If graven on thy hands I am,
For good remember me:
If still thou dost my tokens bear,
Thy love to me reveal,
And, list'ning to a sinner's prayer,
My present pardon seal."

HYMN 43. "Drooping soul, shake off thy fears."—*C. Wesley.*

"Waiting for the Promise." Six double stanzas.

HYMN 44. "Why should the children of a King."—*Watts.*

"The Witnessing and Sealing Spirit." *Rom.* viii, 14–16; *Eph.* i, 13, 14.

HYMN 45. "My drowsy powers, why sleep ye so?"—*Watts.*

"Complaining of Spiritual Sloth." The author wrote the first couplet of the second stanza thus,—

"*The little* ants for one poor grain,
Labor, and tug, and strive."

And the first of the sixth,—

"*Then shall our active spirits* move,
Upward our souls *shall* rise."

HYMN 46. "God is in this and every place."—*C. Wesley.*

"For One convinced of Unbelief." Sixteen stanzas, the last six of which constitute the hymn as it stands in our collection. In the former part of the hymn, the author represents a person "convinced of unbelief" speaking to or expressing himself in the following language:—

"And have I measured *half my days*,
And *half my journey* run,
Nor tasted the Redeemer's grace,
Nor yet my work begun?

"The *morning* of my life is past,
The *noon* is almost o'er,
The *night* of death approaches fast,
When I can work no more."

It is a coincidence worthy of notice in this connection, that when Mr. Charles Wesley composed this hymn he was about forty years old—he died aged eighty—hence he had just, in his own beautiful language,

——"measured half *his* days,
And half *his* journey run."

The next three are so much in keeping with the above stanzas, and withal so excellent, that they must be inserted here:—

"O what a length of wretched years
Have I lived out in vain!
How fruitless all my toils and tears!
I am not born again.

"Evil and sad my days have been,
And all a painful void,
For still I am not saved from sin;
For still I know not God.

"Darkness he makes his secret place,
Thick clouds surround his throne;
Nor can I yet behold his face,
Or find the God unknown."

HYMN 47. "Thou hidden God, for whom I groan."—*C. Wesley.*

A "Redemption Hymn." The author wrote the last line of verse 2 thus,—

"Thy *Deity* of love;"

and that next to the last one in the hymn,—

"*One grain* of living faith impart."

HYMN 48. "Thou Man of griefs, remember me."—*C. Wesley.*

This is founded on *Heb.* v, 7, 8. Five double verses; the second and fifth omitted.

HYMN 49. "Lord Jesus, when, when shall it be."

The title of this hymn is, "Inconstancy;" its authorship, from internal evidence, is deemed doubtful, although it appears in one of John and Charles Wesley's publications, as early as 1748. It is not in the English Wesleyan Hymn-book.

HYMN 50. "O God to whom in flesh reveal'd."
HYMN 51. "Jesus, thy far-extended fame."—*C. Wesley.*

"Jesus Christ, the same yesterday, to-day, and for ever." Both these hymns are founded upon the same passage of Scripture. The former appears in our collection entire; the latter lacking four stanzas. Mr. Wesley wrote the first line of verse 5 thus,—

"Though *seventeen hundred years* are past;"

and so it remains in the English collection.

HYMN 52. "Saviour, Prince of Israel's race."—*C. Wesley.*

A "Penitential Hymn," comprising eleven stanzas. In our book there is a verbal alteration, as well as an error in punctuation, in the first verse. It should read,—

"Saviour, Prince of Israel's race,
See me from thy lofty throne;
Give the sweet relenting grace,
Soften this obdurate stone."

Hymn 53. "O for that tenderness of heart."—*C. Wesley.*

"Because thy heart was tender, and thou hast humbled thyself before the Lord," &c. 2 *Kings* xxii, 19, 20.

Hymn 54. "O that I could repent."
Hymn 55. "O that I could revere."—*C. Wesley.*

"For One fallen from Grace." Four double verses: last four quartrains omitted from the former, and two, the second and third, from the latter, hymn. The striking figure in verse 2, of hymn 55,

> "Show me the naked sword,
> Impending o'er my head,"

is taken from the story of Damocles, as related by Cicero. "Damocles was one of the flatterers of Dionysius, the monarch of Sicily, who died 368 years before the Christian era. He admired the wealth and grandeur of that sovereign, and pronounced him the happiest man on earth. Dionysius, wishing to correct his views, prevailed on him to undertake for a time the charge and the duties of royalty. Damocles consented; and having ascended the throne, he gazed with delight on the splendor and luxury by which he was surrounded. But he soon perceived a sword, suspended by a horse-hair, directly over his head. This spoiled all his enjoyment: and he speedily begged permission to relinquish so dangerous a situation."—*Burgess.*

The Rev. Joseph Stennett, in his paraphrase on *Prov.* xiv, 9, employs the same figure,—

> "Who laughs at sin, laughs at his Maker's frowns,
> Laughs at the *sword of vengeance o'er his head,*" &c.

Hymn 56.—"Enslaved to sense, to pleasure prone."—*C. Wesley.*

To be used as a "Grace before Meat."

HYMN 57. "Wretched, helpless, and distress'd."—*C. Wesley.*

"Wretched, and miserable, and poor, and blind, and naked." *Rev.* iii, 17. Eight stanzas; the second omitted. The author wrote the third line of verse 7 thus,—

"Put on me *my* glorious dress."

So it is in the English book. In the new Hymn-book of the Methodist E. Church, South, it reads, "*this* glorious dress."

HYMN 58. "Father of Jesus Christ, my Lord."—*C. Wesley.*

The title of this is, "Before Private Prayer."

HYMN 59. "When my relief will most display."—*C. Wesley.*

The two stanzas composing this hymn are from different sources. The first stanza is the last, and the last is the first, of two hymns "For One convinced of Unbelief." The third line of verse 2 was written by the author thus,—

"Nor let me *in the winter* fly."

HYMN 60. "Jesus, in whom the weary find."—*C. Wesley.*

The last part of a poem, in five parts, entitled, "Upon parting with his Friends."

HYMN 61. "Author of faith, to thee I cry."—*C. Wesley.*

"For One convinced of Unbelief."

HYMN 62. "And wilt Thou yet be found?"—*C. Wesley.*

"The Resignation," a poem of twenty-two quatrains; those composing our hymn are the first, second, third, fourth, sixth, and eighth. Hymn 67 is part of the same poem, which concludes thus,—

"Snatch me from ill to come,
When I from thee would fly;
O take my wand'ring spirit home,
And grant me *then* to die."

The following couplet, verse 4, perhaps needs some explanation:—

"'Tis worse than death my God to love,
And not my God alone."

This, remarks Dr. Summers, "is the language of a backslider—one who has experienced the love of God in his heart, but who has permitted the love of the world to supplant the divine affection. He has been trying to serve God and mammon, and the experiment has not proved successful. His heart is a battle-ground, where antagonistic principles and feelings are contending for the mastery. A woeful state! If the process of conversion, in general, be likened unto death, even the painful death of crucifixion—*a dying unto sin*—the returning prodigal, whose case we have described, will not find the language of the poet, in the fourth stanza, ambiguous, extravagant, nor inappropriate. This hymn, of course, should never be used only by a backslider, or for his benefit. And yet we have heard an assembly of Christian ministers sing for themselves a backslider's hymn, in which there is a confession of an 'aching void,' and the absence of the Holy Ghost, who has been grieved and driven away by sin."

HYMN 63. "Jesus, if still thou art the same."—*C. Wesley.*

"These things were written for our instruction."—*Rom.* xv, 4. One verse omitted.

HYMN 64. "Let the redeemed give thanks and praise."
C. Wesley.

From "Occasional Hymns," in "Hymns for Families." Five double stanzas; the last two omitted.

HYMN 65. "Lord, I despair myself to heal."—*C. Wesley.*

"Waiting for Redemption." Six verses; the first two rejected.

HYMN 66. "Jesus, the sinner's Friend, to thee."—*C. Wesley.*

"The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." *Gal.* iii, 22. Thirteen verses: 3, 4, 7, 8, 9, 11, and 13, omitted. The poet wrote the last line of verse 2,—

"And *cursed* I am till thou art mine."

The strong language used in the third verse,

"Tread down thy foes, with power control
The *beast and devil* in my soul,"

the Wesleys and Whitefield learned from Bishop Hall and William Law.*

HYMN 67. "When shall thy love constrain."—*C. Wesley.*

See hymn 62, page 247.

* "A merry-andrew (from a neighboring fair) finding that no common acts of buffoonery were of any avail, got into a tree, near the pulpit, and as much, perhaps, in despite as in insult, exposed his bare posteriors to the preacher, in the sight of all the people. The more brutal mob applauded him with loud laughter, while decent persons were abashed; and Whitefield himself was for a moment confounded; but, instantly recovering himself, he appealed to all since now they had such a spectacle before them, whether he had wronged human nature in saying, with Bishop Hall, that "man, when left to himself, is *half a fiend and half a brute?* or, in calling him, with William Law, a motley mixture of the *beast and devil?*"—*Southey's Life of Wesley*, vol. ii p 192.

Hymn 68. "O that thou wouldst the heavens rent."—*C. Wesley.*

"A Prayer against the Power of Sin." A most sublime poem. The last two lines of the third verse,

> "Thou only canst drive back the tide,
> And bid the sun stand still,"

refer to *Joshua* x, 12, 13: "Then spake Joshua to the Lord, in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou Moon, in the Valley of Ajalon. And the sun stood still, and the moon staid, until the people had avenged themselves upon their enemies. . . . . So the sun stood still in the midst of heaven, and hasted not to go down about a whole day."

Hymn 69. "Thee, Jesus, thee, the sinner's Friend."
Hymn 70. "Still, Lord, I languish for thy grace."—*C. Wesley.*

The title of these two hymns is, "Desiring to Love." The former is in two parts, and contains nineteen stanzas, the last five of which make hymn 331. From hymn 70, two stanzas, the second and fourth, have been omitted.

Hymn 71. "God of my life, what just return?"—*C. Wesley.*

Written "after a recovery from sickness." Mr. Jackson says of this hymn, which, as written by the author, has seventeen stanzas,—it is "not only a fine specimen of his poetic genius, unimpaired by disease, but also a striking description the of state of his heart. A part of this hymn is well-known; but even that part will be read with superior interest when viewed in connection with the impressive circumstances which called it forth." Some of the stanzas excluded from the

Hymn-book are of too sublime a nature not to be inserted here. The hymn thus opens:—

"And live I yet by power divine?
And have I yet my course to run?
Again brought back, in its decline,
The shadow of my setting sun?

"Wond'ring, I ask, 'Is this the breast,
Struggling so late and torn with pain?
The eyes that upward look'd for rest,
And dropp'd their weary lids again?'

"The recent horrors still appear:
O may they never cease to awe!
Still be the king of terrors near,
Whom late in all his pomp I saw.

"Torture and sin prepared the way,
And pointed to a yawning tomb;
Darkness behind eclipsed the day,
And check'd my forward hopes of home.

"My feeble flesh refused to bear
Its strong redoubled agonies:
When Mercy heard my speechless prayer,
And saw me faintly gasp for ease.

"Jesus to my deliv'rance flew,
Where sunk in mortal pangs I lay:
Pale Death his ancient conqu'ror knew,
And trembled, and ungrasp'd his prey!

"The fever turn'd its backward course,
Arrested by Almighty power;
Sudden expired its fiery force,
And anguish gnaw'd my side no more."

The last couplet of the first of these stanzas,

"Again brought back, in its decline,
The shadow of my setting sun,"

alludes beautifully to the restoration of King Hezekiah from his sickness, which had been declared by the prophet Isaiah to be unto death. The prophet directed him to set his house in order, saying, "For thou shalt die, and not live." Hearing this, the king turned his face to the wall, and prayed and wept. His prayer was heard, and the prophet was commanded to go to him again, and tell him that he should be healed; that on the third day he should go up to the house of the Lord; and that fifteen years should be added to his life. "And Hezekiah said unto Isaiah, What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day? And Isaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees; nay, but let the shadow return backward ten degrees. And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz." 2 *Kings* xx, 1–11.

The sign was thus mysteriously displayed by which Hezekiah was to know that the "shadow of his setting sun" was to be brought back from its decline. And the poet having recovered from a severe attack of illness, which he did not expect to survive, felt the thankfulness that possessed the soul of Israel's favored king, and rejoiced in the use of a figurative application of the event to his own case.

These stanzas, in sublimity of thought, and strength of expression, surpass Addison's beautiful hymn, writ-

ten under similar circumstances, commencing,

"When rising from the bed of death," &c.

See hymn 75.

HYMN 72. "Fain would I go to thee, my God."—*C. Wesley.*

"In Desertion or Temptation." Nine double stanzas; the third of which makes verses 1 and 2, and the sixth, 3 and 4, of our hymn. The word "spouse," in the third verse, is, by many, deemed objectionable.

HYMN 73. "My God, my God, I cry to thee."—*C. Wesley.*

"After a Relapse into Sin." Twelve verses; the fourth and fifth are omitted. The author originally wrote the first verse thus,—

"My God, my God, *on thee I call,*
Thee only would I know:
One drop of blood on me let fall,
And wash me white as snow."

The last six stanzas constitute hymn 97.

HYMN 74. "My soul before Thee prostrate lies."—*J. Wesley.*

A translation from the *German,* entitled, "Hoping for Grace," comprising eleven stanzas.

HYMN 75. "When rising from the bed of death."—*Addison.*

Composed during sickness. "Among all the reflections which usually arise in the mind of a sick man, who has time and inclination to consider his approaching end, there is none more natural than that of his going to appear naked and unbodied before Him who made him."—*The Spectator,* No. 513. There are several verbal alterations in the Hymn-book; but none

which affect the sense, unless those which appear in the fourth stanza be so considered:—

"But thou hast told the troubled mind,
Who does her sins lament,
The timely tribute of her tears
Shall endless woe prevent."

The exclamation in the last line of the first verse,

"O how shall I appear!"

and repeated in the third verse, manifests an intensity of religious feeling and purpose, which is rarely found in the writings of any hymnologist, except it be in the hymns of Charles Wesley.

Hymn 76. "O for a glance of heavenly day."—*Hart.*

"The Stony Heart." The author wrote the last line of the hymn thus,—

"And *move and melt* this heart of mine."

Hymn 77. "Come, O thou Traveler unknown."—*C. Wesley.*

The title of this celebrated hymn is given in the Hymn-book, "*Wrestling Jacob.*" It is founded upon the transactions recorded in *Gen.* xxxii, 24–29. As originally written, it is not divided into parts, and contains fourteen stanzas; the fifth and seventh of which, being omitted from the Hymn-book, are here inserted:—

"'Tis all in vain to hold thy tongue,
Or touch the hollow of my thigh:
Though every sinew be unstrung,
Out of my arms thou shalt not fly;
Wrestling, I will not let thee go,
Till I thy name, thy nature, know.

"My strength is gone, my nature dies,
I sink beneath thy weighty hand;

Faint, to revive—and fall, to rise;
I fall, and yet by faith I stand;
I stand, and wilt not let thee go,
Till I thy name, thy nature, know."

Gen. xxxii, 24–26: "And Jacob was left alone; and there wrestled with him a man until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh: and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh? And he said, I will not let thee go, except thou bless me."

James Montgomery says this poem may be ranked among Charles Wesley's highest achievements, "in which, with consummate art, he has carried on the action of a lyrical drama: every turn in the conflict with the mysterious Being against whom he wrestles all night being marked with precision by the varying language of the speaker, accompanied by intense, increasing interest, till the rapturous moment of discovery, when he prevails, and exclaims, 'I know thee, Saviour, who thou art.'"—*Christian Psalmist.*

Hymn 78. "O Thou, whom fain my soul would love."—*C. Wesley.*

An amplification of the words of Thomas, "My Lord, and my God." *John* xx, 28. The last stanza is not in the Hymn-book:—

"I know Him by those prints of love,
His bleeding wounds are open wide;
Through faith I handle him, and prove;
I thrust my hand into his side,
I feel the sprinkling of his blood:
Jesus, thou art my Lord, my God!"

HYMN 79. "Long have I seem'd to serve thee, Lord."—*C. Wesley.*

This hymn—of which 81 also is a part—entitled, "The Means of Grace," containing twenty-three stanzas, was written in the year 1740, in the midst of disputes which rent some of Mr. Wesley's societies, about the doctrine of *stillness*, introduced by one Molther, a Moravian, who "expressly denied that grace, or the Spirit, is transmitted through the means, particularly through the sacrament." This fine hymn, says Mr. Jackson, "guards against extremes, both on the right hand and on the left; and embodies those just views on the subject which the brothers steadily maintained to the end of their lives. Charles Wesley used to call upon the right-minded people in his congregations at the foundery, to unite with him in singing it; and it is difficult to conceive how any enlightened Christian could refuse to join in the holy exercise. Its effect, at the time must have been very powerful."—*Life of C. Wesley*, p. 190.

HYMN 80. "My gracious, loving Lord."—*C. Wesley.*

This hymn, including both parts, is the first half of a long poem, entitled, "The Backslider," commencing,

"*Ah! my dear*, loving Lord."

The author wrote the first two lines of verse 2, part first, thus,—

"Yet now, Thou know'st, I fear,
I fear, to ask thy grace."

John Wesley altered them in the English Hymn-book so as to read,—

"Yet, Lord, well might I fear,
Fear even to ask thy grace."

Verse 1, second part, should read thus :—

"A *goodly*, formal saint," &c.

HYMN 81. "Still, for thy loving kindness, Lord."—*C. Wesley.*

See what is said above on hymn 79 ; that will explain the line,

"Or at thy table meet,"

which seems to give this the character of a sacramental hymn, which would be rather out of place under the head, "Describing Formal Religion."

HYMN 82. "Weary of wand'ring from my God."—*C. Wesley.*

"After a Recovery." The third line of verse 4 was originally written,—

"*Drop thy warm* blood upon my heart."

The last line of verse 5,

"The iron sinew in my neck,"

occurs also in hymn 99, which see.

HYMN 83. "Jesus, Friend of sinners, hear."—*C. Wesley.*

"A Prayer for Restoring Grace." One stanza, the third, is omitted :—

"Though my sins as mountains rise,
And swell, and reach to heaven,
Mercy is above the skies,
I may be still forgiven ;
Infinite my sins increase,
But greater is thy mercy's store :
Love me freely, seal my peace,
And bid me sin no more."

HYMN 84. "Son of God, if thy free grace."
HYMN 85. "Lord, and is thine anger gone ?"—*C. Wesley.*

The original title of these two hymns is simply, "After a Recovery." From the former one stanza, and from the latter, three stanzas, have been omitted.

Hymn 86. "How happy are they."
Hymn 87. "How shall a lost sinner in pain."—*C. Wesley.*

These are found under the head, "Hymns for One fallen from Grace." Alluding to the first part of hymn 86, Mr. Jackson remarks: "Never did he," C. Wesley, "forget the bright and joyous days, and months, and years, which followed his espousal to Christ; and every remembrance of them was refreshing to his heart. The most perfect picture of his feelings and character at this period is that which was drawn many years afterward by his own inimitable hand. It was not under the mere influence of a lively and poetic imagination, but of deep and holy feeling, that he thus sung,—

'How happy are they who the Saviour obey,'" &c.

Hymn 88. "O that I were as heretofore."—*C. Wesley.*

This hymn is composed of the first five, and tenth, stanzas of a poem, entitled, "A Prayer for Restoring Grace," containing eighteen stanzas. The ninth, which has a natural connection with the tenth, stanza of the original, is as follows:—

"Through the wide world of sin and woe,
A banish'd man, I roam;
But cannot find my rest below.
But cannot wander home."

The last line of the hymn in the Hymn-book should read,—

"My Eden, *how* regain?"

Hymn 89. "O for a closer walk with God."—*Cowper.*

"Walking with God." *Gen.* v, 24.

Hymn 90. "Show pity, Lord, O Lord forgive."—*Watts.*

"A Penitent pleading for Pardon." *Psalm* li, 1–4.

HYMN 91. "Ah! Lord, with trembling I confess."—*C. Wesley.*

"If the salt have lost its savor, wherewith shall it be salted?" *Matt.* v, 13.

HYMN 92. "Depth of mercy! can there be."—*C. Wesley.*

"After a Relapse into Sin." Thirteen stanzas: some of those which have been omitted from the Hymn-book are very fine: instance, the sixth and twelfth:—

"Jesus speaks, and pleads his blood;
He disarms the wrath of God!
Now my Father's bowels move;
Justice lingers into love."

"Pity from thine eye let fall;
By a look my soul recall;
Now the stone to flesh convert,
Cast a look, and break my heart."

This verse is an allusion to the look which the Lord cast upon Peter after he had denied him, and which reminded him so forcibly of his apostasy, that he went out and wept bitterly. There are a number of allusions to the same event in various hymns in different parts of the Hymn-book. They are so plainly apparent, that the reader can readily recognize them.

"The single expression," in verse 3,

"Lets the *lifted thunder* drop,"

"is worth whole reams of prosing amplification on the impending inflictions of divine vengeance. Poetically considered, it is indicative of the very highest mood of inspiration, in which all the glowing images of the mind are fused, condensed, concentrated; resolved, as it were, into their primary and abstract essence, and set apart from everything of adventitious or unnecessary mixture."—*Wesleyan Methodist Magazine*, 1831, p. 680.

HYMN 93. "I will hearken what the Lord."—*C. Wesley.*

"Waiting for Christ, the Prophet." The last verse omitted.

HYMN 94. "Saviour, I now with shame confess."—*C. Wesley.*

"For the iniquity of his covetousness was I wroth, and smote him," &c. *Isaiah* lvii, 17–19.

HYMN 95. "O 'tis enough, my God, my God."—*C. Wesley.*

This is composed of verses 1, 3, and 5, of a hymn "On God's Everlasting Love," containing eleven stanzas. Hymn 101 is the last part of the same composition.

HYMN 96. "Jesus, I believe thee near."—*C. Wesley.*

"For One fallen from Grace." Six verses; the third and fourth omitted. In the second line, verse 1, the author wrote, "*fallen* soul."

HYMN 97. "O why did I my Saviour leave?"—*C. Wesley.*

The last half of hymn 73, as originally written.

HYMN 98. "O Jesus, full of grace."—*C. Wesley.*

"On God's Everlasting Love." Six quatrains omitted.

HYMN 99. "O God, thy righteousness we own."—*C. Wesley.*

"For One fallen from Grace." The first couplet of verse 2 is rendered touchingly pathetic by the repetition of the prayer for "mercy:"—

> "Our mouth as in the dust we lay,
> And still for *mercy*, MERCY, pray."

The deep feeling of contrition expressed in the following lines of verse 4, though not less pathetic, is more striking:—

"Yet do not drive us from thy face,
A stiff-neck'd and hard-hearted race;
But, O! *in tender mercy break*
The iron sinew in our neck."

We have the same idea as that expressed in the last couplet in the fifth verse of hymn 82.

HYMN 100. "Father, if thou must reprove."—*C. Wesley.*

The first stanza is founded on *Jer.* x, 24, and the second and third on *Jer.* xxiv, 7.

HYMN 101. "O God, if thou art love indeed."—*C. Wesley.*

Last part of hymn 95.

HYMN 102. "Yes, from this instant, now, I will."—*C. Wesley.*

Jer. iii, 4, 5. The author originally wrote the fourth stanza thus,—

"If thou hast *will'd* me to return,
If weeping at thy feet I fall,
The prodigal *in justice* spurn,
Or pity and forgive me all."

HYMN 103. "Shepherd of souls, with pitying eye."—*C. Wesley.*

"For the Outcasts of Israel." The last line originally read,—

"And *whisper* all their sins forgiven."

HYMN 104. "Jesus, my Advocate above."—*C. Wesley.*

"Try me, O God, and seek the ground of my heart."*

* Charles Wesley quotes here, as he does in some other places, from the version of the Psalms in the *Book of Common Prayer*. He also sometimes prefers his brother's translation of the New Testament text to that of the authorized version.

Psalm cxxxix, 23. Five stanzas; the fourth omitted from the Hymn-book. The first line, as originally written, read,—

"Jesus, my *great High Priest* above."

HYMN 105. "Spirit of faith, come down."—*C. Wesley.*

From "Hymns for Whitsunday." One stanza, the third, excluded.

HYMN 106. "Maker, Saviour of mankind."—*C. Wesley.*

From "Hymns for Children."

HYMN 107. "God of my salvation, hear."—*C. Wesley.*

"After a Relapse into Sin." Eight stanzas; the third, fifth, and seventh, omitted from the Hymn-book.

HYMN 108. "God of all grace and majesty."—*C. Wesley.*

"For the Fear of God." Five verses; third and fourth omitted. In the third line of the first verse, the author wrote,—

"If I have *favor* found with thee."

HYMN 109. "My God, my life, my love."—*Watts.*

"God, all, and in all." *Psalm* lxxiii, 25.

HYMN 110. "I thirst, thou wounded Lamb of God."—*J. Wesley.*

A translation from the *German*, full of experimental piety and sound doctrine. The second verse has often expressed the gushing feelings of a devoted follower of the Saviour:—

"Take my poor heart, and let it be
For ever closed to all but Thee!
Seal thou my breast, and let me wear
That pledge of love for ever there."

HYMN 111. "Jesus, thou all-redeeming Lord."—*C. Wesley.*

"Before preaching to the Colliers in Leicestershire." The original has eighteen verses. Hymn 10 is extracted from this poem. The rejected stanzas are most remarkable both for sentiment and expression; and if they are intended to describe the character of the Leicestershire colliers, then might the pious author well exclaim,—

"O that to these poor Gentiles now
The door were open'd wide;
O that their stiff-neck'd souls might bow
To Jesus crucified!"

But depraved as they were, he offers them, without exception, the blessings of the gospel:—

"Ye liars, and blasphemers too,
Who speak the phrase of hell;
Ye murd'rers all, He died for you,
He loved your souls so well.

"Ye monsters of unnatural vice
Too horrible to name,
To ransom you he paid the price,
To pluck you from the flame.

"Vilest of all th' apostate race,
Who dare your God deny,
Arians, your God did in your place,
In yours, ye deists, die.

"Haters of God, your madness mourn,
And God will yet forgive
To Jesus, Friend of sinners, turn,
Who died that you might live."

In verses 6, 7, 8, of those retained in the Hymn-book, Mr. Burgess observes, "The poet makes a beautiful and ingenious use of the feet, the hands, and the

side, of the Redeemer; and concludes with a bold and striking prosopopœia, in which his wounds are represented as conscious and intelligent beings, and being invested with the power of speech, they cry, 'I suffered this for you!' Shakspeare has a fine passage, in which, referring to the wounds and death of Julius Cæsar, he puts these words into the mouth of Antony,—

'I tell you that which you yourselves do know;
Show you sweet Cæsar's wounds; poor, poor, dumb mouths,
And bid them speak for me; but were I Brutus,
And Brutus Antony, there were an Antony
Would ruffle up your spirits, and put a tongue
In every wound of Cæsar that should move
The stones of Rome to rise and mutiny.'

This is striking and grand, solemn and truly poetical. But the prototype of this figure, in which wounds and blood are personified, is in Holy Scripture. It is found in God's address to the murderer, Cain—*The voice of thy brother's blood crieth unto me from the ground;* and in the glowing language of the great apostle, who, referring to *the blood of sprinkling*, tells us that it *speaketh better things than that of Abel.* The language of our poet is only an expansion of the apostle's sentiment: the blood and the wounds of Christ are still speaking for sinners; through them the Saviour himself is speaking, and saying, 'I suffered this for you.'"

HYMN 112. "Come, Father, Son, and Holy Ghost."—*C. Wesley.*

Numbers vi, 24–26.

HYMN 113. "O almighty God of love."—*C. Wesley.*

On "Going into a Place of Danger." First two stanzas omitted.

HYMN 114. "Lo, in thy hand I lay."—*C. Wesley.*

The last three stanzas of hymn 37, as originally written.

HYMN 115. "Great God, indulge my humble claim."—*Watts.*

"Longing after God; or, the Love of God better than Life." *Psalm* lxiii. Eight stanzas; the fourth, fifth, and seventh, omitted from the Hymn-book.

HYMN 116. "O Thou, to whose all-searching sight."—*J. Wesley.*

A translation from the *German*, entitled, "The Believer's Support."

HYMN 117. "Come, Lord, from above."—*C. Wesley.*

From "Hymns for those that seek, and those that have, Redemption in the Blood of Jesus Christ."

HYMN 118. "Being of beings, God of love."—*C. Wesley.*

The title of this hymn is, "Grace after Meat."

HYMN 119. "Jesus, my Lord, attend.—*C. Wesley.*

The first of the "Redemption Hymns." The second double stanza omitted. The author wrote, "*fallen* creature's cry," in the second line, verse 1.

HYMN 120. "O Sun of righteousness, arise."—*J. Wesley.*

"A Prayer for the Light of Life."

HYMN 121. "Son of God, thy blessing grant."—*C. Wesley.*

On the Lord's Supper.

HYMN 122. "Lord, we come before thee now."—*Hammond.*

"A Hymn to be sung at Public Worship," containing

eight double stanzas: as it stands in our collection, it is excerpted from the first, second, fourth, and sixth.

HYMN 123. "Jesus, from whom all blessings flow."—*C. Wesley.*

The second part, with omissions, of a poem in two parts, entitled, "*Primitive Christianity;*" first published by Mr. John Wesley, at the end of his "Earnest Appeal to Men of Reason and Religion," in the year 1744. See *Wesley's Works*, vol. v, p. 33. Also, C. Wesley's "Hymns and Sacred Poems," 1749, vol. ii, p. 333. This was a favorite hymn with Mr. Fletcher. "After dinner he often sung several verses of Primitive Christianity; particularly that,—

> 'O that my Lord would count me meet
> To wash his dear disciples' feet!'

Sometimes he read many of these verses with tears streaming down his face."—*Benson's Life of Fletcher.*

Among the omitted verses is that so often quoted as the production of another,—

> "Ye diff'rent sects, who all declare,
> 'Lo, here is Christ!' or, 'Christ is there!'
> Your stronger proofs divinely give,
> And show me where the Christians live."

HYMN 124. "My hope, my all, my Saviour, thou."

We have not been able to discover the authorship of this hymn. It is found in the first Hymn-book published by Bishops *Coke* and *Asbury.*

HYMN 125. "Jesus, the all-restoring Word."—*C. Wesley.*

"A Morning Hymn," of six stanzas; the last verse omitted.

Hymn 126. "When, gracious Lord, when shall it be."
Hymn 127. "Whom man forsakes Thou wilt not leave."
C. Wesley.

These two hymns are portions of a poem of thirteen verses, with the brief title, "Come, Lord Jesus!" The second stanza, hymn 126,

> "A poor blind child I wander here,
> If haply I may feel Thee near:
> O dark! dark! dark! I still must say,
> Amidst the blaze of gospel day,"

is an imitation of Milton in Samson Agonistes, where he puts the following language in the mouth of Samson:—

> "But chief of all,
> O loss of sight, of thee I most complain!
> Blind among enemies. * * *
> O dark! dark! dark! amid the blaze of noon,
> Irrecoverably dark, total eclipse,
> Without all hope of day!"

The author wrote the last line of the same hymn thus—

> "*My soul shall on* thy bosom fall."

Hymn 128. "Jesus, Redeemer of mankind."—*C. Wesley.*

"For Times of Trouble and Persecution." Twelve quatrains: the first four omitted.

Hymn 129. "Come, Holy Spirit, heavenly Dove."—*Watts.*

"Breathing after the Holy Spirit; or, Fervency of Devotion desired." Dr. Watts wrote the second stanza thus,—

> "Look how we grovel here below,
> Fond of these *trifling* toys;
> Our souls *can neither fly nor* go
> To reach eternal joys."

HYMN 130. "All glory to the dying Lamb."—*Watts.*

This has well been termed an "eclectic affair," being manufactured out of four different hymns, and every stanza altered. Collate hymns 29, 7, 9, second book, and 143, first book, Dr. Watts.

HYMN 131. "Father, I stretch my hands to thee."—*C. Wesley.*

"A Prayer for Faith."

HYMN 132. "O may thy powerful word."—*C. Wesley.*

"The kingdom of heaven suffereth violence, and the violent take it by force." *Matt.* xi, 12.

HYMN 133. "O wond'rous power of faithful prayer."—*C. Wesley.*

A "Redemption Hymn," comprising eight stanzas; the fifth, sixth, and seventh, omitted, the last of which is as follows:—

"He cries, and weeps, and groans, and bleeds,
As for our sins *this moment* slain;
The blood of sprinkling speaks, and pleads,
And lo! we share his mortal pain!
Our cries are mingled with his cries;
Our tears gush out at Jesus' eyes."

The allusion in the third line is to "the blood of sprinkling, which speaketh better things than that of Abel." *Heb.* xii, 24.

HYMN 134. "O God, most merciful and true."—*C. Wesley.*

A dilatation of *Ezek.* xvi, 62, 63. The author wrote the last line of verse 1,—

"And *write perfection* on my heart."

This hymn has been referred to as one of a "class of hymns" to be found in our Hymn-book, "containing

everything that is contained in communion with God, whether of prayer or praise. Here there is the same absence of figure as in the first instance;—(hymn 176)—but how shall we express otherwise than in the language of the hymn itself the seraphic solemnity, the spirit of prayer, which are evinced at the beginning and at the close? that prostration of the soul before the Infinite Three-in-One, which none but the saved sinner can feel, and which seems to imitate that of the angels in heaven? We shall be allowed to quote the concluding verses:—

'O'erwhelm'd with thy stupendous grace,
I shall not in thy presence move;
But breathe unutterable praise,
And rapt'rous awe, and silent love.

'Then every murm'ring thought, and vain,
Expires, in sweet confusion lost:
I cannot of my cross complain,
I cannot of my goodness boast.

'Pardon'd for all that I have done,
My mouth as in the dust I hide;
And glory give to God alone,
My God for ever pacified!'

"It is only the Spirit in the first, and those consecrated by him in the second, place, who can search into the deep things of God."—*Wesleyan Methodist Magazine*, 1839, p. 382.

Hymn 135. "Why not now, my God, my God?"—*C. Wesley.*

"O when wilt thou come unto me!" *Psalm* ci, 2. The first line of the second stanza, in the original, reads,—

"At the close of life's short day;"

and in the Wesleyan Hymn-book thus,—

"God of love, in this *my* day."

Hymn 136. "Fountain of life, to all below."
Hymn 137. "O Thou, whom all thy saints adore."—*C. Wesley.*

The title of these two excellent hymns is, "Entering into the Congregation."

Hymn 138. "Say, which of you would see the Lord?"
C. Wesley.

A paraphrase of *Rev.* i, 10–18.

Hymn 139. "In boundless mercy, gracious Lord, appear."

This hymn is found in the old "Pocket Hymn-book," published by Bishops *Coke* and *Asbury*. We have not been able to trace its authorship.

Hymn 140. "Lord, all I am is known to thee."—*Watts.*

First five stanzas of the first part of the author's second paraphrase of the one hundred and thirty-ninth Psalm, entitled, "God is everywhere." Watts wrote the first two lines thus,—

"*In all my vast concerns with* thee,
In vain my soul would try."

Hymn 141. "O Thou, who camest from above."—*C. Wesley.*

"The fire shall ever be burning upon the altar; it shall never go out." *Lev.* vi, 13. The Rev. John Wesley "told me," says the Rev. S. Bradburn, in his Sketch of Mr. Wesley's Character, "when with him in Yorkshire, in the year 1781, that his experience might almost at any time be found in the following lines:—

'O Thou, who camest from above,
The pure celestial fire t'impart,
Kindle a flame of sacred love
On the mean altar of my heart!

There let it for thy glory burn
With inextinguishable blaze,
And, trembling, to its source return,
In humble love and fervent praise.'"

HYMN 142. "Let God, who comforts the distress'd."—*C. Wesley.*

The first of "Hymns of Intercession for all Mankind." The word "soul," in the last line of verse 2, should be "souls."

HYMN 143. "Father, behold with gracious eyes."—*C. Wesley.*

To be used "At the Hour of Retirement."

HYMN 144. "Jehovah, God the Father, bless."—*C. Wesley.*

"The Lord bless thee and keep thee," &c. *Num.* vi, 24–26. Last two quatrains omitted. The third line of verse 4 should read, "And *lift* us up," &c.

HYMN 145. "Jesus, thou sovereign Lord of all."—*C. Wesley.*

The first two, and last three, of ten stanzas, entitled, "Desiring to pray." How consonant are the sentiments expressed in the following lines with the heart-felt experience of every true penitent:—

"Proceeds from Thee the wish to pray,
The longing wish which now we feel;
But O (we know not what to say)
We would, but cannot, Lord, reveal
The load our fainting spirits bear,
Or tell thee all our wants in prayer."

HYMN 146. "Jesus, thou hast bid us pray."—*C. Wesley.*

"Avenge me of mine adversary." *Luke* xviii, 3. Two stanzas omitted.

HYMN 147. "Jesus, I fain would find."—*C. Wesley.*

This hymn is an expansion of the words, "Be zealous." *Rev.* iii, 19.

HYMN 148. "Saviour, on me the want bestow."—*C. Wesley.*

A paraphrase of *Matt.* v, 3, 5–8, 10, 11.

HYMN 149. "Thee, Jesus, full of truth and grace."—*C. Wesley.*

"The Trial of Faith." The doctrine of a *particular providence* which breathes throughout C. Wesley's poetry, and is so forcibly expressed in the second stanza,

> "We *now* thy *guardian presence* own,
> And *walk unburnt in fire*,"

has its counterpart, if not original, in that beautiful composition of Addison, known as "The Traveler's Hymn :"—

> "In foreign realms and lands remote,
> *Supported by thy care*,
> *Through burning climes I pass'd unhurt*,
> And breathed in tainted air."

HYMN 150. "O let the pris'ner's mournful cries."—*C. Wesley.*

"A Hymn of Intercession," containing eighteen stanzas ; the first five, and last four, omitted.

HYMN 151. "Our earth we now lament to see."—*C. Wesley.*

"For Peace." From "Hymns of Intercession for all Mankind."

HYMN 152. "Author of faith, we seek thy face."—*C. Wesley.*

A "Hymn of Intercession :" three stanzas, the sixth, eighth, and ninth, omitted : the sixth runs thus,—

"The *dreaming, visionary* fiend,
Unmask, and drag to open light,
And let his wild illusions end,
And chase him to eternal night."

The poet wrote the last line of verse 5,—

"O save them from the *plague of* pride."

HYMN 153. "I want a principle within."—*C. Wesley.*

"For a Tender Conscience." Four quatrains omitted.

HYMN 154. "The praying spirit breathe."—*C. Wesley.*

"In a Hurry of Business." The first double stanza has not been inserted in the Hymn-book:—

"Help, Lord! the busy foe
Is as a flood come in!
Lift up a standard, and o'erthrow
This soul-distracting sin;
This sudden tide of care
Stem by that bloody tree,
Nor let the rising torrent bear
My soul away from thee."

The fourth line of verse 1 was written by the author,—

"Call off my *anxious* heart."

HYMN 155. "Shepherd divine, our want relieve."—*C. Wesley.*

To be repeated when "Desiring to pray."

HYMN 156. "Jesus, my strength, my hope."—*C. Wesley.*

"A Poor Sinner." The last double stanza omitted.

HYMN 157. "Help, Lord, to whom for help I fly."—*C. Wesley.*

To be used as a prayer "In Temptation."

HYMN 158. "Jesus, my Saviour, Brother, Friend."—*C. Wesley.*

The first seven of fifteen stanzas, entitled, "Watch in all Things." The next four stanzas constitute hymn 163, and the rest are rejected from the Hymn-book.

HYMN 159. "A charge to keep I have."—*C. Wesley.*

"Keep the charge of the Lord, that ye die not." *Lev.* viii, 35.

HYMN 160. "Be it my only wisdom here."—*C. Wesley.*

"Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding." *Job* xxviii, 28.

HYMN 161. "How vain are all things here below."—*Watts.*

"Love to the Creatures is Dangerous." *Tradition*, with which the reader will perceive we have had little to do in the preparation of this work, has added to the interest of this beautiful hymn, which, under any circumstances, is interesting for its truthfulness, elegantly expressed. But when it is known that the little, nervous, and unprepossessing person, Watts, offered his hand and heart to the elegant and accomplished Miss Singer, afterward Mrs. Rowe, and being told by that lady that though she loved the jewel, she could not admire the casket that held it, he turned away grieved and disappointed, and going to his study, called his piety and genius into exercise to write this hymn, we admire that genius, and especially that piety, more than we ever did before.

Dr. Southey has intimated that Mr. John Wesley probably wrote hymn 304 under circumstances of a somewhat similar nature.

HYMN 162. "God of almighty love."—*C. Wesley.*

"An Hourly Act of Oblation." The author wrote the first line of verse 3, "Spirit of *grace*, inspire;" and the latter part of the verse thus,—

> "My feeble mind transform,
> And perfectly renew'd,
> Into a saint exalt a worm;
> A worm *into a god!*"

The sentiment of the last line, at first view, apparently so bold and presumptuous, contains the same idea, epitomized, expressed in the following eloquent passage from the first book of Young's Night Thoughts:—

> "How poor, how rich, how abject, how august,
> How complicate, how wonderful, is man!
> How passing wonder He who made him such!
> Who centred in our make such strange extremes,
> From different natures marvelously mix'd,
> Connection exquisite of distant worlds!
> Distinguish'd link in being's endless chain!
> Midway from nothing to the Deity!
> A beam ethereal, sullied and absorpt!
> Though sullied and dishonor'd, still divine!
> Dim miniature of greatness absolute!
> An heir of glory, a frail heir of dust!
> Helpless immortal, insect infinite!
> A worm! *a god!*"

And Young himself doubtless was indebted for the drift of *thoughts* in the above extract to the following sentiments of the Saviour:—"Jesus answered them, Is it not written in your law, I said, *Ye are gods.*" *John* x, 34. See also *Gen.* i, 26; iii, 5.

Mr. Fletcher, in his work entitled, "American Patriotism," says: "Should not British legislators *show themselves gods*, by imitating the God of gods,

> 'Who conquers all, beneath, above,
> Devils with force, and men with love?'"

"Do not reject, *O ye gods*, his humble address for your American colonies."—*Works*, vol. iv, pp. 546–7.

Hymn 163. "Pierce, fill me with an humble fear."—*C. Wesley.*

Part of hymn 158.

Hymn 164. "Oft have we pass'd the guilty night."—*C. Wesley.*

"A Midnight Hymn." This and hymn 173 are probably the first two hymns that were composed by Mr. C. Wesley for watchnight services, and were first published in 1742, that being the same year in which Mr. John Wesley introduced these meetings among the Methodists, or rather sanctioned them, for they had already been held weekly for some time by the converted colliers of Kingswood, among whom they originated. Dr. Southey, who terms the watchnight "another of Wesley's objectionable institutions," himself tells us, that the "reclaimed" colliers "having been accustomed to sit late on Saturday nights at the alehouse, transferred their weekly meetings, after their conversion, to the school-house, and continued there praying and singing hymns far into the morning."

Hymn 165. "Thy presence, Lord, the place shall fill."
C. Wesley.

Part of hymn 498. See page 400.

HYMN 166. "Gracious Redeemer, shake."
HYMN 167. "Thou seest my feebleness."—*C. Wesley.*

These are parts of a "Hymn for the Watchnight," consisting of *ten* double stanzas; the first four and ninth of which have been omitted from the Hymn-book. The last line of verse 5, hymn 166, originally read,—

"*The witness* let me hear;"

and the last two lines of hymn 167,—

"Thou, Jesus, *having loved* thine own,
Shalt love me to the end."

HYMN 168. "Bid me of men beware."
HYMN 169. "Give me a sober mind."—*C. Wesley.*

These two are also watchnight hymns, and are parts of the same poem. The first double stanza, commencing,

"Jesus, bestow the power,"

in which occur the lines,

"Cheerful to undergo
Whole nights of sweet distress,"

has been omitted from our collection. The last part of verse 3, hymn 168, was written by the author,—

"*Against the wiles* of Satan arm
In panoply divine."

HYMN 170. "O Thou, who all things canst control."—*J. Wesley.*

"Spiritual Slumber;" translated from the *German.*

HYMN 171. "Come, ye followers of the Lord."—*C. Wesley.*

"Men ought always to pray and not to faint." *Luke* xviii, 1. One stanza omitted.

HYMN 172. "To the hills I lift mine eyes."—*C. Wesley.*

A paraphrase of *Psalm* cxxi; one stanza, the fifth, omitted,—

"Thee in evil's scorching day
The sun shall never smite;
Thee the moon's malignant ray
Shall never blast by night:
Safe from known or secret foes,
Free from sin and Satan's thrall,
God, when flesh, earth, hell, oppose,
Shall keep thee safe from all."

HYMN 173. "Hearken to the solemn voice."—*C. Wesley.*

"A Midnight Hymn." The fourth stanza rejected. See remarks on hymn 164.

HYMN 174. "Prayer is appointed to convey."—*Hart.*

"Pray without ceasing." 1 *Thess.* v, 17. The author wrote the last line of verse 1,—

"For only while they pray they live;"

and the last line of verse 2,—

"The remedy 's before thee—pray."

Two stanzas of the original, the second and third, have not been inserted in the Hymn-book,—

"The Christian's heart his prayer indites;
He speaks as prompted from within,
The Spirit his petition writes,
And Christ receives and gives it in.

"And wilt thou in dead silence be,
When Christ stands waiting for thy prayer?
My soul, thou hast a Friend on high;
Arise, and try thy int'rest there."

HYMN 175. "Thou, Lord, hast bless'd my going out."—*C. Wesley.*

To be used "After a Journey."

HYMN 176. "Author of faith, eternal Word."—*C. Wesley.*

This sublime hymn comprises the first six stanzas of a paraphrase and amplification of the eleventh chapter

of St. Paul's Epistle to the Romans, entitled, "The Life of Faith exemplified." It contains *eighty-eight* stanzas. Hymn 592 is part of the same composition. Among C. Wesley's "imperishable works," says a late writer, there is a hymn (176) which illustrates the position, "that a thorough acquaintance with divine truth belongs only to sanctified men." This is, in fact, the position of the apostle, that "he who has an unction from the Holy One knows all things." "In this noble hymn, notwithstanding the euphonic flow of the verse, every syllable is employed in eliciting revealed truth, and that in language the most expressive and terse. An ordinary hymn, of equal length, would not contain a fifth part of the fine and solemn thought which is expressed in its verses. There are no words spent on needless imagery; and the only metaphors in the whole are, that of 'fire,' expressive of active faith, and that of 'darkness,' or 'shadows,' expressive of its opposite, unbelief; and though the hymn is, undoubtedly, a profound and searching exposition of *Heb.* xi, 1, yet every line glows with an adoration so humble, a desire so fervent, and a sensibility so vital, that it is hard to say, whether the oracular teaching, the adoration, the desire, or the sensibility, has the superior place. It is evident there is another Spirit here besides the spirit of poetry, and that the author must have lived in that realizing faith which is the subject of his song; and that in the Christian system, he knew 'all things;' otherwise we should not have had such a strain of consecutive evangelical doctrine; and the thoughts and emotions within him would not have fallen into a mode of expression so natural, and yet, without labor, so compressed."—*Wes. Meth. Mag.*, 1839, p. 381.

HYMN 177. "How can a sinner know."—*C. Wesley.*

"The Marks of Faith." Eight eight-line stanzas; the fourth and fifth omitted. The *meter* of this hymn was originally six lines 6s, and two 8s; but it has been altered to *short meter*, by inserting the word "gracious" in the third line of verse 1, and erasing the word "ourselves" from the first line of verse 2; and by similar emendations throughout that portion of the hymn which has been transferred to our collection.

HYMN 178. "Thou great mysterious God, unknown."
C. Wesley.

A "Redemption Hymn," of eight stanzas, the fifth and sixth omitted. Here is the fifth,—

> "Ah, never let thy servant rest,
> Till of my part in Christ possess'd,
> I on thy mercy feed:
> Unworthy of the crumbs that fall.
> Yet raised by Him who died for all,
> To eat the children's bread."

The reference is to the woman of Canaan, who desired the Lord to come and heal her daughter: "Then came she and worshiped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs that fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt." *Matt.* xv, 22–28.

HYMN 179. "Arise, my soul, arise."—*C. Wesley.*

"Behold the Man!" *John* xix, 5.

HYMN 180. "Great God! to me the sight afford."—*C. Wesley.*

"The Lord descended in the cloud and proclaimed the name of the Lord," &c. *Exodus* xxxiv, 5, 6.

HYMN 181. "I ask the gift of righteousness."—*C. Wesley.*

"What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." *Mark* xi, 24. First double stanza omitted. The last two lines of the hymn originally read,—

"That I to sin *shall* never cleave,
Shall never *act* it more."

HYMN 182. "Expand thy wings, celestial Dove."—*C. Wesley.*

This is composed of two different "Scripture Hymns;" the first two verses, founded upon *Gen.* i, 2, 3, being one; and the last three verses, founded upon 2 *Chron.* vi, 20, 21, the other.

HYMN 183. "O Thou who hast our sorrows borne."—*C. Wesley.*

From "Hymns for a Family;" no title. The author wrote the last line of verse 1, "Renew'd thy *mortal* pain." One stanzas, the third, omitted:—

"My heart all other means defies,
It dares against thy threat'nings rise,
Thy righteous laws disdains;
More harden'd than the fiends below,
With unconcern to hell I go,
And laugh at hellish pains."

HYMN 184. "Thou God, unsearchable, unknown."—*C. Wesley.*

"Verily, thou art a God that hidest thyself, O God of Israel, the Saviour." *Isaiah* xlv, 15.

HYMN 185. "Jesus, whose glory's streaming rays."—*J. Wesley.*

"The Change:" a translation from the *German* of

Wolfgang Chr. Dessler, containing six double stanzas, the last three of which make hymn 283. Verses 7 and 8 do not belong to their present position: they are one of C. Wesley's Short Scripture Hymns on *Zech.* xiii, 1.

The Scriptural references in this hymn are frequent, and of a highly interesting character.

> "Not seraphs view with open face,
> But veil'd before thy presence stand."

"I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face!" *Isa.* vi, 1.

> "How shall weak eyes of flesh, weigh'd down
> With sin, and dim with error's night,
> Dare to behold thy awful throne,
> Or view the unapproached light?"

"And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel." *Exod.* xxiv, 17.

> "Open mine eyes of faith, thy face
> So shall I see, yet, seeing, live."

"And the Lord spake unto Moses face to face, as a man speaketh to his friend." *Exod.* xxxiii, 11.

"And he said, Thou canst not see my face: for there shall no man see me, and live." *Exod.* xxxiii, 20.

> "The golden sceptre from above
> Reach forth."

"All the king's servants, and the people of the king's provinces, do know, that whosoever shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except

such to whom the king shall hold out the golden sceptre, that he may live." *Esther* iv, 11.

"Say to my soul, Thou art my Love,
My chosen midst ten thousand thou."

"My Beloved is the chiefest among ten thousand." *Cant.* v, 10.

"O Jesus, full of grace."

"The only begotten of the Father, full of grace and truth." *John* i, 14.

"Hark, how my silence speaks and cries."

"I was dumb with silence: I held my peace—my sorrow was stirred. Mine heart was hot within me; while I was musing the fire burned." *Psalm* xxxix, 2, 3.

"Mercy, thou God of mercy, show."

"Showing mercy unto thousands of them that love me and keep my commandments." *Exod.* xx, 6.

"Thou, Lord, whose blood so freely flow'd."

"But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water." *John* xix, 34.

"By faith I to the Fountain fly,
Open'd for all mankind and me."

"In that day there shall be a fountain opened, in the house of David and to the inhabitants of Jerusalem, for sin and uncleanness. *Zech.* xiii, 1.

Hymn 186. "Saviour, the world's and mine."—*C. Wesley.*

Second hymn "On the Titles of Christ." There is, in the following line, verse 1,

"Thou, my pain, my curse, *lust took*,"

a grammatical inaccuracy; but in Mr. Wesley's day it was not so considered, and similar errors may be found in the writings of the best authors of that period.

HYMN 187. "O Love divine, what hast thou done?"—*C. Wesley.*

"Desiring to Love." The sweet and touching *burden*—"My Lord, my Love, is crucified"—says Dr. Summers, is taken from Ignatius, the martyr. We find the same line in the "Songs of Praise," by Mason, of the seventeenth century.

HYMN 188. "Behold the Saviour of mankind."—*S. Wesley, Sen.*

This is the only hymn in the collection by the elder Samuel Wesley, and it was preserved in a singular manner when the author's parsonage was consumed by fire, the second time, August 24th, 1709. "Among other little mementos of this calamity," says the editor of Dr. Clarke's Wesley Family, "four leaves of music may be noticed, the edges of which bear the marks of the fire, and may be handed down to posterity as a curiosity. Charles Wesley, Jun., has written on one of the leaves, 'The words by my grandfather, the Rev. Samuel Wesley. Probably the music was adapted by Henry Purcell, or Dr. Blow.' Then follows 'A Hymn on the Passion: the words by the Rev. Mr. Samuel Wesley, rector of Epworth, in the diocese of Lincoln,'

'Behold the Saviour of mankind,'" &c.

This copy of the hymn does not embrace the fourth verse, as it stands in our collection, which was probably written by *John Wesley;* but it contains two other stanzas, the second and last, which are subjoined:—

"Though far unequal our low praise
To thy vast suff'rings prove,
O Lamb of God, thus all our days,
Thus will we grieve and love!"

"Thy loss our ruins did repair,
Death, by thy death, is slain;
Thou wilt at length exalt us, where
Thou dost in glory reign."

Hymn 189. "Of Him who did salvation bring."—*C. Wesley.*

"We love him, because he first loved us." 1 *John* iv, 19. Three stanzas, the third, fourth, and fifth, omitted. The third runs thus,—

"Eternal Lord, Almighty King,
All heaven doth with thy triumphs ring:
Thou conquer'st all beneath, above;
Devils with force, and men with love."

Hymn 190. "Plunged in a gulf of dark despair."—*Watts.*

"Praise to the Redeemer." Three stanzas omitted. This hymn is a fine representation of the condition of darkness and despair into which the world of mankind were plunged by the apostasy of their primeval head, the compassion with which they were regarded by the "Prince of grace," who left with "joyful haste" the "shining seats above," and entered the grave to effect their redemption. After this reference to the atonement, the poet calls upon the "rocks and hills," with "human tongues," to speak their Saviour's praise. He invokes the angels with "their harps of gold," to assist in the mighty joys. Having thus raised the climax of a powerful anthem, he declares its insufficiency to tell the love of Him of whom they sing, in the immortal lines,—

"But when you raise your highest notes,
His love can ne'er be told."

HYMN 191. "Alas! and did my Saviour bleed?"—*Watts.*

"Godly Sorrow, arising from the Sufferings of Christ." The second stanza rejected.

HYMN 192. "Ye heavens, rejoice in Jesus's grace."—*C. Wesley.*

This appears in the "Redemption Hymns," 1746; and was afterward published in the first volume of the author's "Hymns and Sacred Poems," 1749, as part of a paraphrase of the forty-fourth chapter of Isaiah, where it seems to be introduced as a chorus, after the following stanza:—

"I, the bright Sun of righteousness,
Have chased the darkness all away;
Return to me, who bought thy peace,
Rejoice to see my gospel-day."

HYMN 193. "Extended on a cursed tree."—*J. Wesley.*

"They shall look upon Me, whom they have pierced." *Zech.* xii, 10. *A* translation from the *German.*

HYMN 194, "Ye that pass by, behold the Man!"
HYMN 195. "O thou dear suff'ring Son of God."—*C. Wesley.*

These two are portions of "A Passion Hymn," containing eighteen stanzas; the third, fourth, seventh, seventeenth, and eighteenth of which, have been rejected. In reference to a sentiment expressed in the second verse of hymn 195, Dr. Clarke makes the following remarks: "How often do we hear these, or similar words, said or sung:—

'Give me to feel thy agonies!
One drop of thy sad cup afford!'

"Reader! *one drop* of this cup would bear down thy soul to endless ruin; and these agonies would annihilate the universe. He suffered *alone:* for of the people there was none with him, because his sufferings were to make an atonement for the sins of the world: and in the work of redemption he had no helper."—*Com., Luke* xxiii, 28. The language of the hymn, doubtless, requires some qualification, although Mr. Wesley did not use it in a sense so objectionable. "In a qualified sense, however, the expression may be allowed: and there is some Scriptural ground of vindication. Christians are said to *suffer with* Christ; and the apostle Paul declared that he was *filling up,* in his *flesh, that which is behind of the afflictions* of Christ; and our Lord himself said to Zebedee's sons, '*Ye shall, indeed, drink of my cup.*' There is, therefore, a sense in which believers may drink of the Redeemer's cup, and sympathize in his sufferings; though not in the way of atoning for sin. Without such a restriction, the language of the verse would be improper and indefensible." —*Burgess.*

HYMN 196. "Jesus drinks the bitter cup."— *C. Wesley.*

This, and hymn 200, are parts of a hymn on the Lord's Supper, containing nine stanzas, two of which, the fifth and sixth, have been omitted from our Hymn-book, but are inserted in the English collection. They are as follow:—

"Dies the glorious Cause of all!
The true eternal Pan
Falls, to raise us from our fall,
To ransom fallen man!
Well may Sol withdraw his light,
With the Suff'rer sympathize,

Leave the world in sudden night,
While his Creator dies!

"Well may heaven be clothed with black,
And solemn sackcloth wear,
Jesus' agony partake,
The hour of darkness share:
Mourn th' astonish'd hosts above;
Silence saddens all the skies;
Kindler of seraphic love,
The God of angels dies!"

This hymn, 196, says Mr. Burgess, "is one of great poetical beauty and excellence. The writer notices, in bold and striking language, the signs and wonders accompanying, or following, the death of Christ. The graves are opened, the rocks are rent asunder, the earth quakes, the heavenly bodies are affected, all nature is convulsed. What is the cause of all this? The cause of this is: Jesus drinks the bitter cup, tasting death for every man. He, who is truly the great Jehovah, dies. The sun is represented as sympathizing with the sufferer, and withdrawing his light—the heavens put on the livery of woe—the hosts above mourn—the very skies become sad: for He who now dies is not only the Creator of man, but the God of angels—the object of supreme adoration and love to seraphim and cherubim. In the verse first quoted, the poet takes advantage of a rumor mentioned by Plutarch, as connected with the history of the heathen god Pan. Plutarch states that, in the reign of Tiberius, who was emperor of Rome at the time of our Saviour's crucifixion, an extraordinary voice was heard near some islands in the Ionian Sea, which exclaimed, *The great Pan is dead!* The augurs were consulted on the occasion by the em-

peror; but they could not explain the meaning of this supernatural voice. Whether this were mere imagination, or gratuitous fiction, or a poetical contrivance, we cannot perhaps say; but, at all events, the poet applies it to good purpose. Many of the heathens paid great honors to the god Pan, whom they regarded as the source of fecundity, and as the principle or origin of all things. Hence, by them, the death of Pan would be considered a great and general calamity. Now all this was heathenish superstition and error. What they in their ignorance attributed to Pan, belonged really and truly to the Lord Jesus Christ. He is the source and origin of all things—*the beginning of the creation of God*. Well, therefore, does our poet sing:—

'Dies the glorious Cause of all!
The true eternal Pan
Falls, to raise us from our fall,
To rescue sinful man.'

Thus, as the Christian apostle, preaching at Athens, seized that fine saying of the Greek poet Cleanthes—*We are his offspring*—addressed by him to the imaginary god, Jupiter, the supreme deity of the Greeks and Romans, and forcibly applied it to Him to whom alone it properly belongs, even to that God who *made the world and all things therein*, and who is *Lord of heaven and earth;* so our Christian poet seizes the story of Pan and the supernatural voice announcing his death, and applies it to the blessed Redeemer and his death. Thus what would in its original application be frivolous and false, is dignified by being associated with divine truth, and with events of a most interesting and important character.

"For this, Charles Wesley has the example of Milton,

who, in his 'Hymn for the Morning of Christ's Nativity,' says,—

> 'The shepherds on the lawn,
> Or o'er the point of dawn,
> Sat simply chatting in a rustic row;
> Full little thought they then
> That the mighty Pan
> Was kindly come to live with them below.'

We have another instance of this in that very beautiful and devotional piece, entitled, 'Eupolis's Hymn to the Creator; from the Greek.' This appeared originally in the volume published by the two brothers in 1739, under the title of 'Hymns and Sacred Poems,' and is generally thought, and on good grounds, to have been the production of the Rev. Samuel Wesley, rector of Epworth. This noble address to the Deity begins thus,—

> 'Author of being, source of light,
> With unfading beauties bright,
> Fullness, goodness, rolling round
> Thy own fair orb without a bound:
> Whether thee thy suppliants call
> Truth, or Good, or One, or All,
> Ei or Jao! thee we hail,
> Essence that can never fail,
> Grecian or Barbaric name,
> Thy steadfast being still the same.'

Here among the appellations given to the Deity, we have *All*, which is exactly equivalent to *Pan*, being the English translation of that Greek word. Further on in the poem the Supreme Being is expressly called Pan,—

> 'Thy herbage, O great Pan, sustains
> The flocks that graze our Attic plains;
> The olive, with fresh verdure crown'd,
> Rises pregnant from the ground;

At thy command it shoots and springs,
And a thousand blessings brings.'

In the close of the poem we again find the same idea,—

'O Father! King! whose heavenly face
Shines serene on all thy race!
We thy magnificence adore,
And thy well-known aid implore;
Nor vainly for thy help we call;
Nor can we want; for thou art All!'

Thou art All: as though he had said, The name Pan properly belongs to thee; for thou art the Creator and Preserver, the Benefactor and Governor, of all; the Father and Friend of the human race.

"Verse 2 is solemn, pathetic, and impassioned: the person reading or singing the hymn is supposed to realize the affecting scene; and lo! he feels the mortal smart; his very heart is broken: then in the meltings of his tenderness and gratitude he turns to his fellow-sinners, inviting them to contemplate and to love Him who died for them. In verse 3 our meditations are turned away from the sufferings and death of Christ to his resurrection and ascension, and then sorrow gives place to joy and exultation."

HYMN 197. "Where shall my wond'ring soul begin."—*C. Wesley.*

"Christ the Friend of Sinners." This, and hymn 287, were both written on the subject of the author's conversion. Two stanzas, the fifth and sixth, have been rejected from the Hymn-book,—

"Outcasts of men, to you I call,
Harlots, and publicans, and thieves!
He spreads his arms t' embrace you all;
Sinners alone his grace receives:
No need of him the righteous have,
He came the lost to seek and save.

"Come all ye *Magdalens* in lust,
Ye ruffians fell in murders old;
Repent, and live; despair and trust;
Jesus to death for you was sold;
Though hell protest, and earth repine,
He died for crimes like yours—and mine."

HYMN 198. "Adam descended from above."—*C. Wesley.*

"I will give thee for a covenant of the people, for a light of the Gentiles: to open the blind eyes," &c. *Isaiah* xlii, 6, 7. The second line of verse 1 was written by the poet thus,—

"*Federal* Head of all mankind;"

and so it still reads in the English Hymn-book, where also are retained the author's words in the third line of verse 5,—

"*Bring forth out of this hellish* pit."

HYMN 199. "Would Jesus have the sinner die?"—*C. Wesley.*

This originally was the latter part of hymns 15 and 16. The first couplet of verse 4,

"O let me kiss thy bleeding feet,
And bathe and wash them with my tears,"

is a beautiful allusion to *Luke* vii, 37, 38: "And, behold a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment."

HYMN 200. "God of unexampled grace."—*C. Wesley.*

First part of hymn 196, as originally written.

HYMN 201. "Father, how wide thy glories shine."—*Watts.*

One of the author's "Lyric Poems," entitled, "God glorious, and Sinners saved," containing nine quatrains. Dr. Watts did not write the "Doxology" at the end of the hymn, the first line of which should read thus,—

"Father, how wide thy *glory shines.*"

The following quatrain, to preserve the connection, and give the sense of the author, should come between the second and third stanzas,—

"Our thoughts are lost in reverend awe;
We love and we adore
The first archangel never saw
So much of God before."

HYMN 202. "When Israel out of Egypt came."—*C. Wesley.*

This is a most beautiful paraphrase of *Psalm* cxiv, by the poet of Methodism. Mr. Burgess, whose accuracy of facts is generally as reliable as his elegance of style is charming, has fallen into an error about the authorship of this hymn, attributing it in the first edition of his Hymnology to Addison, and in the second to Andrew Marvell. "It appears," says he, "in an edition of his Works, in three volumes quarto, published in 1776; and is said to have been found among Marvell's other poems, either written by himself, or copied by his direction." Mr. Burgess appears to have decided somewhat hastily in this instance, as the paraphrase published in Marvell's Works is not the same which constitutes hymn 202; but Dr. Watts's paraphrase of the same Psalm, commencing,

"When Israel, freed from Pharaoh's hand,
Left the proud tyrant and his land."

The fifth line of verse 4 should read,—

"He shakes the centre with his *nod*."

There are a number of allusions to Scripture in this hymn.

"Supported by the great I AM."

"Thus shalt thou say to the children of Israel, I AM hath sent me unto you." *Exod.* iii, 14.

"Safe in the hollow of his hand."

"Who measured the waters in the hollow of his hand." *Isaiah* xl, 12.

"The Lord in Israel reign'd alone."

"The Lord your God was your King." 1 *Sam.* xii, 12.

"The sea beheld his power, and fled,
Departed by the wond'rous rod."

"But lift up thou thy rod, and stretch out thy hand over the sea and divide it, and the children of Israel shall go on dry ground in the midst of the sea." *Exod.* xiv, 16.

"Jordan ran backward to its head."

"And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water. . . . The waters that came down from above rose up upon a heap very far from the city of Adam that is beside Zaretan. . . . And the people passed over right against Jericho. And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground." *Josh.* iii, 15–17.

"When Israel went out of Egypt, the house of Jacob from a people of strange language. . . . The sea

saw it and fled; Jordan was driven back." *Psalm* cxiv, 1–3.

"And Sinai felt the incumbent God."

"Sinai was moved at the presence of God." *Psalm* lxviii, 8.

HYMN 203. "Eternal Wisdom! thee we praise."—*Watts.*

A *lyric*, entitled, "A Song to Creating Wisdom," of eighteen stanzas, the second, ninth, eleventh, twelfth, thirteenth, and fifteenth of which, have been omitted. The bungling attempt to improve the poetry of this hymn, in several places, has been signally unsuccessful. In the eighth verse we have the ungrammatical line,

"A thousand *herbs* thy arts *displays!*"

The whole stanza, as Watts wrote it, runs thus,—

"How did his wondrous skill array
Your fields in charming green;
A thousand herbs his art display,
A thousand flowers between!"

HYMN 204. "Praise ye the Lord, ye immortal choirs."—*Watts.*

Another *lyric*, entitled, "The Universal Hallelujah," being a fine paraphrase of the one hundred and forty-eighth *Psalm*, which, says Dr. Clarke, "as a hymn of praise, is the most sublime in the whole book." Three stanzas, 1, 5, and 14, omitted. Watts wrote the first two verses thus:—

"Praise ye the Lord with joyful tongue,
Ye powers that guard his throne;
Jesus, the man, shall lead the song,
The God inspire the tune.

"Gabriel, and all th' immortal choir
That fill the realms above,
Sing, for he form'd you of his fire,
And feeds you with his love."

"How many have spoken loud in its praises, who have never attempted to express their feelings in a stanza of the *hundred and forty-eighth* Psalm! But to the rapturous adorers of Milton's poetry what is the song of David, or this grand music of the spheres! Know this, O forgetful man, that *Milton's* Morning Hymn [P. L., b. v, l. 153, &c.] is a *paraphrase of this Psalm*, and is indebted to it for every excellence it possesses. It is little else than the Psalmist speaking in English instead of Hebrew verse."—*Clarke's Com., Psa.* cxlviii, 14.

Hymn 205. "O God of good, the unfathom'd sea!"—*J. Wesley.*

"God's Love to Mankind;" a translation from the *German.*

Hymn 206. "Hail, Father, Son, and Holy Ghost."—*C. Wesley.*

"Of God;" the first of "Hymns for Children." The second stanza omitted:—

"Thou neither canst be felt nor seen;
Thou art a spirit pure,
Who from eternity hast been,
And always shalt endure."

The author wrote the last line of verse 1 thus,—

"*Our songs we make of* Thee."

Hymn 207. "O God, thou bottomless abyss."—*J. Wesley.*

"God's Greatness;" a translation from the *German* of Dr. Breithaupt. The second line of verse 3, second part, originally read,—

"Incessant blessings *down* distils;"

but, as "*now*" does not make good sense, and "*down distils*" is rather tautological, the editor of the new

Hymn-book of the Methodist Episcopal Church, South, has altered the line so as to read,—

> "Parent of good! thy bounteous hand
> Incessant *benefits* distils."

This, says a recent writer, "is an awe-inspiring hymn, serious without being heavy; bold without being extravagant. Either to sing or read it devoutly, brings God so immediately before one, that the mind becomes filled with adoring awe. After descriptions of the vast power of Jehovah, of his providence, and goodness, and wisdom; and after representing justice and truth as standing before him, how delightfully the following lines are introduced,—

> 'Yet nearer to Thy sacred throne,
> Mercy withholds thy lifted hand!'"

Hymn 208. "Glorious God, accept a heart."—*C. Wesley.*

From "Hymns for Children." The last stanza of this hymn, when made the language of a believing heart, cannot but be acceptable to Him who is "merciful to all;" and although we are commanded when we pray not to use "vain repetitions," yet the personal appropriation of the pronoun *me* in the following stanza, repeated five times, in as many consecutive lines, so far from being a violation of that command, is only expressive of that *importunity* which should ever characterize the devotion of a disciple of Christ. Here, then, earnestness becomes eloquence:—

> "Thou art merciful to all
> Who truly turn to Thee!
> *Hear me*, then, for pardon call,
> And show thy grace to *me*:

Me, through mercy reconciled,
Me, for Jesus' sake forgiven;
Me receive, thy favor'd child,
To sing thy praise in heaven."

HYMN 209. "Holy as thou, O Lord, is none."—*C. Wesley.*

"There is none holy as the Lord; for there is none besides thee; neither is there any rock like our God." 1 *Sam* ii, 2.

HYMN 210. "Thou, the great, eternal God."—*C. Wesley.*

From "Hymns for Children," containing eight stanzas: the first three of which compose our hymn; and the last four, the hymn in the Wesleyan collection, beginning,

"Good Thou art, and good thou dost."

The last two lines of verse 1,

"None can with Thyself compare,
Thy glory fills both earth and sky:
We, and all thy creatures, are
As nothing in thine eye,"

seem to countenance a doctrine quite as objectionable and dangerous as the well-known couplet of Pope:—

"Who sees with equal eye, as God of all,
A hero perish, or a sparrow fall."

To which Mr. John Wesley replies: "I cannot think it; because I believe the *Bible*, wherein the Creator and Governor of the world himself tells me quite the contrary: 'Are ye not of more value than many sparrows?'"—*Sermons*, vol. ii, pp. 104–5. But the author of the hymn did not intend to inculcate any such unscriptural tenet. His meaning may perhaps be found in the following passage: "For who in heaven can be

compared unto the Lord? who among the sons of the mighty can be likened unto the Lord?" *Psa.* lxxxix, 6.

HYMN 211. "Blest be our everlasting Lord."—*C. Wesley.*

1 *Chron.* xxix, 10–13. Does not the fourth stanza recognize the doctrine of the *divine right of kings?*

> "And kings their power and dignity
> Out of Thy hand receive."

Before the *American revolution,* when we were *loyal subjects,* we could sing, as our *British* brethren still do:—

> "*Sovereign* of all! whose will ordains
> The powers on earth that be,
> By whom our rightful *monarch* reigns,
> Subject to *none but* thee.
>
> "Guard him from all who dare oppose
> Thy *delegate* and thee;
> From open and from secret foes,
> From force and perfidy!"

But after we became *republican citizens,* it became necessary to *revolutionize* some of our hymns; for their sentiments were no longer applicable to us as a people. Hence the above stanzas were altered so as to read,—

> "*Ruler* of all, whose will ordains
> The powers on earth that be;
> By whom our rightful *ruler* reigns,
> Subject to *laws and* thee.
>
> "Guard him from all who dare oppose
> Our *president* and thee," &c.

The hymns from which these extracts are made may be found in the *second part* of the old *double* Hymn-book.

HYMN 212. "Eternal Power, whose high abode."—*Watts.*

From the author's Lyric Poems, entitled, "God exalted above all Praise." The second stanza omitted; and the first line of the third—the second in the Hymn-book—altered:—

> "The lowest step about thy seat
> Rises too high for Gabriel's feet;
> In vain the tall archangel tries
> To reach thine height with wond'ring eyes.
> *Thy dazzling beauties while he* sings," &c.

HYMN 213. "Holy, holy, holy Lord."—*C. Wesley.*

From "Hymns and Prayers to the Trinity." The following ungrammatical line in verse 2,

> "Thee, while dust and ashes *sings*,"

indeed the whole quatrain, seems to be an imitation of Watts's beautiful stanza,—

> "Thy dazzling beauties while he sings,
> He *hides his face behind his wings;*
> And ranks of shining thrones around
> Fall worshiping, and spread the ground."

The quatrain in the Wesleyan collection reads thus,—

> "Thee, while *man, the earth-born*, sings,
> Angels shrink within their wings;
> Prostrate seraphim above
> Breathe unutterable love."

An excellent critic remarks of this hymn, that it "is a composition of great excellence and beauty, the diction being eminently choice and harmonious. The latter part of verse 2 is specially worthy of notice. The harsh word *shrink* is remarkably apposite, as conveying some impression of the solemn awe, approaching to terror, with which the holy angels are sometimes affected, when gazing on the glories of the Godhead;

and the two following lines are exquisitely soft and beautiful. There are the seraphim; but what is their posture? They are not standing up, bold and unabashed; they are not satisfied with concealing themselves behind their wings; no—they fall prostrate before the triune God. They are full of love, but they do not attempt to give utterance to their feelings; all they can do is, to breathe out silently their adoration and praises; and their very breath is love—unutterable love—love to Him who is himself essential and infinite love. Here, indeed, we have noble thoughts, conveyed in fine and appropriate language."—*Burgess.*

Young has the following line in "The Complaint," Night Second,—

"Time, in advance, *behind him hides his wings.*"

Hymn 214. "Hail! holy, holy, holy Lord."—*C. Wesley.*

"One cried unto another, and said, Holy, holy, holy is the Lord of hosts." *Isaiah* vi, 3. See also *Rev.* iv, 8.

Hymn 215. "A thousand oracles divine."—*C. Wesley.*

The poet, in this fine hymn to the Trinity, is indebted to Dr. Young for some of his best thoughts, as in verse 7,—

"Ye seraphs, nearest to the throne,
With rapturous amaze
On us, poor ransom'd worms, *look down*
For Heaven's superior praise."

Here we have some of the very expressions found in the following passage of the Night Thoughts, Night Fourth, line 437, &c.: the theme, redemption and the holy angels:—

"—— this theme is man's, and man's alone;
Their vast appointments reach it not: they see

On earth a bounty not indulged on high,
And *downward look for Heaven's superior prai. .*
First-born of ether! high in fields of light!
View man, to see the glory of your God!"

Hymn 216. "Come, Father, Son, and Holy Ghost."—*C. Wesley.*

The third stanza has been rejected from the new Hymn-book of the Methodist Episcopal Church, South, for the following reason: "C. Wesley entertained the opinion, that the work of each of the three persons of the Trinity is so distinctly marked, as to become a matter of 'experimental verity' to the Christian who attentively contemplates the work of God in his soul. The believer has an inward demonstration of the great mystery of the Trinity. J. Wesley was not very strongly impressed in favor of this sentiment; but it appears from the Life of Lady Maxwell, that that extraordinary woman, and some others, like her, deeply experienced in divine things, professed, in the language of Doctor Owen, to 'have communion distinctly with the Father, and distinctly with the Son, and distinctly with the Holy Spirit.' Jeremy Taylor, and some other able divines, countenanced the opinion. This is not the place to denounce, dispute, or defend it; it is certainly a matter of doubtful disputation, and consequently may be very well spared from the 'poetical liturgy' of the church. Few, we think, will plead for its retention, as set forth in the strong, unqualified terms, of the excluded stanza:

'Soon as our pardon'd hearts believe
That thou art pure essential love,
The proof we in ourselves receive
Of the three witnesses above;

Sure as the saints around thy throne,
That Father, Word, and Spirit are one.'"*

Hymn 217. "O all-creating God!"—*C. Wesley.*

"Of the Creation and Fall of Man." The first of five double stanzas from "Hymns for Children."

Hymn 218. "My soul, through my Redeemer's care."—*C. Wesley.*

"Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." *Psa.* cxvi, 8.

Hymn 219. "In that sad, memorable night."
Hymn 220. "Let all who truly bear."—*C. Wesley.*

Hymns on the Lord's Supper: "As it is a memorial of the sufferings and death of Christ." Hymn 219 is an affecting paraphrase of the institution of the Lord's supper: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, for this is my blood of the New Testament which is shed for many, for the remission of sins." *Matt.* xxvi, 26–28. The last verse of hymn 219 omitted:—

"The grace which I to all bequeath,
In this divine memorial take;
And, mindful of your Saviour's death,
Do this, my followers, for my sake;
Whose dying love hath left behind
Eternal love for all mankind."

Hymn 221. "Jesus, at whose supreme command."
Hymn 222. "Jesus, we thus obey."—*C. Wesley.*

Before the Sacrament; as it is a sign and means of grace. Three quatrains excluded from hymn 222.

* Southern Methodist Quarterly Review, vol. ii, p. 84.

Hymn 223. "Rock of Israel, cleft for me."—*C. Wesley.*

The Lord's Supper; as it is a Memorial, &c. Four double stanzas.

Hymn 224. "Author of our salvation, thee."
Hymn 225. "Jesus, all-redeeming Lord."—*C. Wesley.*

The Lord's Supper; as it is a Sign and Means of Grace.

Hymn 226. "Come, thou everlasting Spirit."
Hymn 227. "O, thou eternal Victim, slain."
Hymn 228. "Lamb of God, whose dying love."—*C. Wesley.*

The Lord's Supper; as it is a Memorial, &c.

Hymn 229. "Come, Saviour, let thy tokens prove."—*C. Wesley.*

This is another *manufactured* hymn. The first stanza is from hymn 72, on the Lord's Supper; the second and third compose the last double stanza of hymn 221; and the fourth is from C. Wesley's Hymns and Sacred Poems, 1749, vol. i, p. 188.

Hymn 230. "That doleful night before his death."—*Hart.*

The author wrote the third verse thus,

> "Thy suff'rings, Lord, each sacred sign
> To our remembrance brings:
> We eat the bread and drink the wine,
> But think on nobler things;"

which preserves both sense and rhyme.

Hymn 231. "Ye wretched, hungry, starving poor."—*Steele.*

"Longing Souls invited to the Gospel Feast." *Luke* xiv, 22. Two stanzas, the third and fourth, omitted:—

> "Room in the Saviour's bleeding heart:
> There love and pity meet;
> Nor will he bid the soul depart
> That trembles at his feet.

"In him, the Father reconciled,
Invites your souls to come;
The rebel shall be call'd a child,
And kindly welcomed home."

The author wrote the third line of verse 2 thus, "*Guilt holds you* back," &c.; and the third line of verse 5, "Ye *longing* souls," &c.

HYMN 232. "The King of heaven his table spreads."—*Doddridge.*

"Room at the Gospel Feast." *Luke* xix, 22. In the second line, verse 1, "blessings" has been substituted for "dainties," as in the original. Two stanzas, third and fifth, excluded: the latter runs thus,—

"Yet is his house and heart so large,
That millions more may come;
Nor could the wide assembling world
O'erfill the spacious room."

HYMN 233. "Glory to God on high."—*Hart.*

"For the Lord's Supper:" two verses, inclining somewhat to the doggerel, omitted. Hart wrote the last line, verse 1, "That *sin* might be forgiven."

HYMN 234. "Celestial Dove, descend from high."
Hart and *Watts.*

Verses one and three are the last two of a hymn by Hart, commencing, "Father of heaven, we thee address;" and the second is from Watts, book ii, h. 141, v. 6.

HYMN 235. "My Saviour's pierced side."—*Watts* and *Wesley.*

Verse 1 by Watts, book iii, h. 9, v. 4; the second and third make one of C. Wesley's Short Scripture Hymns, on *Acts* xxii, 16.

Hymn 236. "Come, Father, Son, and Holy Ghost."—*C. Wesley.*

To be used "At the Baptism of Adults."

Hymn 237. "O heavenly King, look down from above."
C. Wesley.

"A Thanksgiving Hymn."

Hymn 238. "The voice of my Beloved sounds."—*C. Wesley.*

"The voice of my Beloved." "Lo, the winter is past, the rain is gone," &c. *Cant.* viii, 8, 11.

The eleventh and twelfth verses of *Cant.* ii, is beautifully paraphrased in the second stanza of this hymn:—

"The scatter'd clouds are fled at last,
The rain is gone, the winter's past,
The lovely vernal flowers appear,
The warbling choirs enchant our ear;
Now with sweetly pensive moan
Coos the turtle-dove alone."

"For lo! the winter is past; the rain is over and gone; the flowers appear on the earth; the time of singing of birds is come, and the voice of the turtle is heard in our land."

Hymn 239. "Come, let us who in Christ believe."—*C. Wesley.*

"On God's Everlasting Love:" the first stanza, and last three, of a hymn of fourteen stanzas. The following two are the second and third:—

"His grace would every soul restore
That fell in Adam's fall:
His Father's justice asks no more,
Since He hath died for all.

"He died for all; he none pass'd by
In their forlorn estate;
He left not in his sin to die
One hopeless reprobate."

HYMN 240. "Thou hidden Source of calm repose."—*C. Wesley.*

"For Believers." The poet wrote the last line of the hymn thus,—

"My life in death, *my heaven in hell.*"

The editor of the Hymn-book evidently stumbled at the almost startling expression, and altered it; though it still remains unchanged in the Wesleyan collection. "In verses 3 and 4 of this fine hymn," says Mr. Burgess, "we have a comment on the words, *Christ is all and in all*, illustrating also that other inspired saying, *All things are yours.* The poet selects various circumstances of trial, suffering, and distress; and, in several striking antitheses, he points out the privilege and the happiness of the true Christian. Christ is his rest in toil—his ease in pain—his peace in war—his gain in loss—his liberty in bondage. Last of all, to complete the climax, he introduces the strongest and most hyperbolical of all the expressions employed, declaring that Jesus is his *heaven in hell.* All the other expressions in these verses may be understood literally as referring to possible events, and to circumstances through which many of the disciples of Christ have actually had to pass. But this last expression can be understood only in a figurative way. It cannot be applied to the place or state of eternal torment, which we usually designate by the term hell: but must be considered as implying merely a place or a state of the greatest bodily suffering, or the most distressing exercises of mind, not connected with a guilty conscience. Such circumstances might be regarded as constituting a local or temporary hell; and if a Christian believer were so situated, he would still have a heaven of peace and

comfort in his soul; and thus he might truly affirm that Christ is his *heaven in hell.*"

Hymn 241. "Talk with us, Lord, thyself reveal."—*C. Wesley.*

The title is, "On a Journey;" and the hymn is written in the first person singular, and commences at the second stanza: the first runs thus,—

"Saviour, who ready art to hear,
Readier than I to pray,
Answer my scarcely utter'd prayer,
And meet me on the way."

Hymn 242. "Jesus, to thee I now can fly."—*C. Wesley.*

The sixth, and last three, of a poem containing ten, stanzas, entitled, "After a Relapse into Sin."

Hymn 243. "How happy, gracious Lord, are we!"—*C. Wesley.*

"For the Watchnight."

Hymn 244. "Thee will I love, my strength, my tower."
J. Wesley.

A translation from the *German,* entitled, "Gratitude for our Conversion."

Hymn 245. "Infinite, unexhausted love."—*C. Wesley.*

"After a Recovery:" *eighteen* stanzas, the first eight, tenth, and sixteenth, excluded; but in the Wesleyan collection the tenth stanza is inserted, where it forms the seventh:—

"Deeper than hell, it pluck'd me thence,
Deeper than inbred sin,
Jesus's love my heart shall cleanse,
When Jesus enters in."

There is apparent confusion of metaphors in the last verse, where we are taught to pray,—

"And *sink* me to perfection's *height*,
The *depth* of humble love."

The height of Scriptural perfection, and the depth of humble love, are identical; so that, remarks Mr. Burgess, "he who realizes the one, cannot be a stranger to the other. Now we may *raise* a person to a height, or *sink* him into a depth; but we cannot, in strict propriety of language, speak of *sinking* any one to a *height*. In some editions the third line appears thus,—

'And raise me to perfection's height.'

The meaning of the petition, however, is plain enough, and is just the same, whether we say *sink* or *raise*."

HYMN 246. "Jesus, thou everlasting King."—*Watts.*

"The Coronation of Christ, and Espousals of the Church." *Cant.* iii, 2. The first and last verses omitted :—

"Daughters of Zion, come, behold
The crown of honor and of gold,
Which the glad church, with joys unknown,
Placed on the head of Solomon.

"O that the months would roll away,
And bring that coronation day!
The King of grace shall fill the throne
With all his Father's glories on."

The poet wrote the last line of verse 3 thus,—

"Nor *comfort sink*, nor love grow cold."

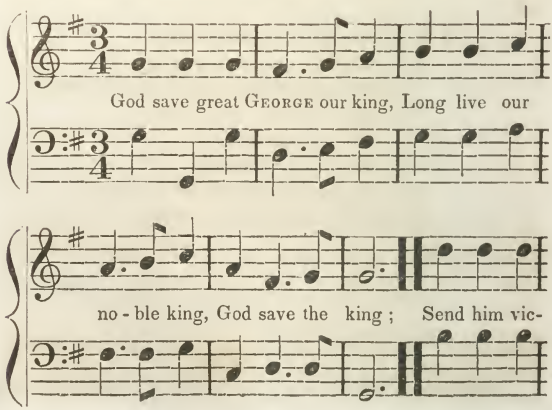
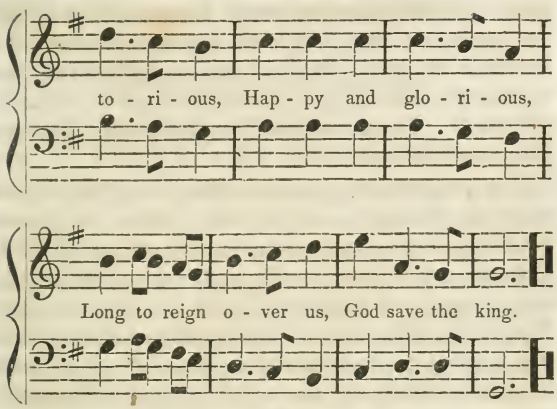
HYMN 247. "Thou Shepherd of Israel and mine."—*C. Wesley.*

"Tell me, O thou whom my soul loveth, where thou

feedest, where thou makest thy flock to rest at noon." *Cant.* i, 7.

Hymn 248. "Come, thou almighty King."

This is a parody of the celebrated hymn, "God save the King;" and its authorship, like that of the *National Anthem*, is unknown. In England no efforts have been spared to ascertain the origin of the anthem: the authorship has been claimed for different parties, English, Scotch, and German; but the proof in all the instances being of doubtful character, it cannot be ascribed to any with certainty. The first printed copy of the National Anthem, though it is supposed to be much older, is said to be that found in the "Gentleman's Magazine" for 1745, where it is called "A Song for Two Voices." And as there are innumerable versions differing from the original, it is here inserted as a literary relic, with the original *music*, copied faithfully from the "veteran magazine:"—



"O Lord our God arise,
Scatter his enemies,
And make them fall;
Confound their politics,
Frustrate their knavish tricks
On him our hopes we fix,
O save us all.

"Thy choicest gifts in store
On *George* be pleased to pour,
Long may he reign;
May he defend our laws,
And ever give us cause
To say with heart and voice,
God save the king."

It has been asserted in the "Chronicles of the Seasons," that "God save the King" has now become an adopted national air in many parts of Germany, such as Prussia, Saxony, and Weimar—and, may it not be added, in the republican United States, disguised under the generic title, "America?" It may be remarked, that in the present version of the National Anthem, the name of

Queen *Victoria* does not occur; the peculiar metre of the hymn rendering it difficult, it is said, to introduce a word of so *many syllables*, "without a greater change in the structure of the whole than would be willingly tolerated." It may perhaps be sufficient that the term *victorious* is already there.

The earliest source which discovery has been able to make in reference to the parody which constitutes hymn 248, is in the Appendix to a volume, entitled, "A Collection of Psalms and Hymns, extracted from Various Authors, and published by the Rev. Mr. Madan." The third edition, with an Appendix: London, 1764. This was only nineteen years after the appearance of the National Anthem in the "Gentleman's Magazine." This hymn was inserted in the first Hymn-book published by Bishops *Coke* and *Asbury*, after the institution of the Methodist Episcopal Church in 1784; and it has deservedly retained its place and integrity through all subsequent editions, enlargements, and emendations, of that work, to the present day. It will probably remain so long as we shall continue a church *militant*.

Hymn 249. "How tedious and tasteless the hours."—*Newton.*

"None upon earth I desire besides Thee." *Psalm* lxxiii, 25. This is truly one of the sweetest sacred lyrics in the English language, the lively flow of the meter being in admirable keeping with the joyous character of the sentiments: for although the poet asks,

> "—— why do I languish and pine,
> And why are my winters so long?"

it is evident from the whole tenor of the hymn that his resignation and contentment are perfect, and that his

winters, though long, are as pleasant as May. The latter part of verse 3,

> "While bless'd with a sense of his love,
> A palace a toy would appear;
> And prisons would palaces prove,
> If Jesus would dwell with me there,"

which, perhaps, contains the most precious gem of thought in the whole poem, excellent as it undoubtedly is, cannot be considered as entirely original with the author, as the "accomplished Lovelace," an old English poet, expresses the same idea in the following stanza of a poem written when confined in the Gatehouse at Westminster, more than a century before Newton wrote:—

> "Stone walls do not a prison make,
> Nor iron bars a cage;
> Minds innocent and quiet, take
> That for a hermitage."

Though his body was immured within the walls of a prison, Lovelace felt that he was not a prisoner. His mind was uncaged. And he gives the reason—because it was free from guilt. The distinction wears the impress of truth. It is the consciousness of guilt that binds the mental powers and makes the man a prisoner. It is sin that throws its fetters around the human intellect, estranges the man from his God, and shuts him up in prison. The author of the hymn expresses this idea beautifully in its antithesis,—

> "And prisons would palaces prove,
> If *Jesus would dwell with me there.*"

HYMN 250. "Come, thou Fount of every blessing."—*Robinson.*

This hymn, according to the author's biographer,

was originally published in Dr. Evans's or Mr. Whitefield's Hymn-book: in the latter it is entitled, "Desiring to pray worthily," where several lines read somewhat differently from the version in our collection. The following anecdote, in which this hymn is referred to, is related by a correspondent of the "Christian Reflector," on the authority of "a very near relative of one of the parties concerned." In the latter part of his life, Mr. Robinson became doubtful as to his religious character; and, to say the least, was distinguished for levity. A lady one day was traveling in a stage-coach with a gentleman who soon gave evidence of being well acquainted with religion. She had been just before reading the hymn of which we are writing, and asked his opinion of it; he waived the subject, and turned her attention to some other topic: but after a short period, she contrived to return to it, and described the benefits she had often derived from the hymn, and her strong admiration of its sentiments. She observed the strange agitation of her companion, but, as he was arrayed in colored clothes, never suspected the cause. At length, entirely overcome, the gentleman burst into tears, and said, "Madam, I am the individual who composed that hymn years ago; and I would give a thousand worlds, if I had them, to enjoy the feelings I then had."*

* In our sketch of Mr. Robinson, (page 67,) it is stated that he wrote a Christmas hymn, which we suppose to be the one in our Sunday School Hymn-book, beginning,

"Mighty God, while angels bless thee,
May an infant lisp thy name?"

The following incident is related of this hymn by the above writer:—"It was written by its author for the use of a little boy, who sat during the period of its composition on his knee, and whose mind was deeply impressed, young as he was, when

HYMN 251. "Ye ransom'd sinners, hear."—*C. Wesley.*

"Rejoicing in Hope:" eight stanzas, the second excluded. The first originally read, "Ye *happy* sinners."

HYMN 252. "Come, ye that love the Lord."—*Watts.*

"Heavenly Joy on Earth:" ten quatrains, the second and ninth omitted; the former of which runs thus,—

"The sorrows of the mind
Be banish'd from the place:
Religion never was design'd
To make our pleasures less."

Watts wrote the first four lines of verse 2 of our Hymn-book as follow:—

"The God that rules on high,
And thunders when he please,
That rides upon the stormy sky,
And *manages the* seas."

HYMN 253. "Happy the man who finds the grace."—*C. Wesley.*

"Happy is the man that findeth wisdom, and the man that getteth understanding," &c. *Prov.* iii, 13–18. Nine stanzas; the fourth, fifth, and eighth, rejected.

HYMN 254. "Happy the souls to Jesus join'd."—*C. Wesley.*

"The Sacrament, a Pledge of Heaven." A most delightful hymn, beautifully describing the employment of the "family of heaven;" the members of which,

Robinson first read it to him, and then placed it in his hand. That child lived to a great age. We remember the deep feeling with which he told us the fact at his own fireside. He was a man of great piety and moral worth, and of considerable influence and usefulness."

although divided, part having joined the church triumphant, unite in the same divine strain:—

> "*They* sing the Lamb in hymns above,
> And *we* in hymns below."

This "family" is also called the "kingdom of heaven," which is composed of the faithful on earth, and of the saints in heaven. The hymn shows how, in their different positions, its subjects unite in praising God, and anticipates the period when the spirits of those who are confined to this world shall be divested of their fleshly tenements, and unite in closer communion with the multitudes of the redeemed who have passed through the place of the holy here on earth to that of the holiest in heaven.

HYMN 255. "My God, I am thine, What a comfort divine." *C. Wesley.*

"For Believers:" the language triumphant, and the liveliness of the meter corresponding with the sentiments.

HYMN 256. "Let earth and heaven agree."—*C. Wesley.*

"On God's Everlasting Love:" ten stanzas; sixth, eighth, and tenth, omitted.

HYMN 257. "Lord, how secure and bless'd are they."—*Watts.*

"The Pleasures of a Good Conscience." The last verse rejected.

HYMN 258. "Thy ceaseless, unexhausted love."—*C. Wesley.*

"The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." *Exodus* xxxiv, 6.

HYMN 259. "Rejoice, the Lord is King."—*C. Wesley.*

"For our Lord's Resurrection." The burden of this hymn is probably taken from *Lamentations* iii, 41: "Let us lift up our heart with our hands unto God in the heavens."

HYMN 260. "O tell me no more Of this world's vain store."
Gambold.

One stanza omitted; but it does not deserve a place with the rest of the verses, which have been rendered precious to many hearts by frequent profitable use, and early religious reminiscences.

HYMN 261. "My God, the spring of all my joys."—*Watts.*

"God's Presence is Light in Darkness." There are a few verbal alterations in this hymn as it appears in our Hymn-book, the most material of which occur in the third line of verse 3, written by Watts thus,—

"*While* Jesus shows his *heart is* mine;"

and last line of verse 4,—

"*T*" *embrace my dearest* Lord."

"This hymn," says Milner, "is almost without 'spot or blemish,' if we except the last line of the fourth verse, which has certainly been amended by Wesley. For felicity of expression, strength and tenderness of feeling, and beautiful pictorial truth, it has never been surpassed; it is a sublime communion with the Deity, made visible to the eye of faith, and brought near with the cords of love, giving birth to a majestic burst of impassioned and irrepressible joy and triumph." An able critic, in the Wesleyan Methodist Magazine, says of this hymn, that, in his opinion, it is the very best of

Watts's hymns—the most deeply imbued with the true and powerful spirit of such productions. It breathes the intense earnestness, the passionate and kindling fervor, of Wesley himself. It is an almost agonistic effusion of irrepressible joy and triumphant faith."

It may not be out of place here to remark, that Milner, in his Life of Watts, forgetting that Watts *wrote his hymn before Gray was born,* says, the "sentiment" of the following verse,

> "The op'ning heavens around me shine
> With beams of sacred bliss,
> If Jesus shows his mercy mine,
> And whispers I am his,"

owes its origin to the "beautiful idea" contained in the concluding line of the following stanza of Gray's "Fragment on Vicissitude," having been "seized upon by the hymnist, and skillfully introduced in the third verse of the hymn:"—

> "See the wretch that long has toss'd
> On the thorny bed of pain,
> At length repair his vigor lost,
> And breathe and walk again;
> The meanest flow'ret of the vale,
> The simplest note that swells the gale,
> The common sun, the air, the skies,
> *To him are open in paradise.*"

Hence Gray took his idea from Watts, and not Watts from Gray, as stated by Milner; or else it is merely an unconscious coincidence of thought; which coincidence, we will also remark, was first noticed by Mr. Montgomery in the fine introductory essay to his "Christian Psalmist."

HYMN 262. "I'll praise my Maker while I've breath."—*Watts.*

"Praise to God for his Goodness and Truth." *Psalm* cxlvi. Six stanzas; the second and fifth excluded. The author wrote the first line of verse 3 thus,—

"The Lord *hath eyes to give* the blind."

The judicious alteration in the Hymn-book was made by John Wesley; but while the thought belongs legitimately to the Psalmist, must not the felicitous expression of it be attributed to Pope, in the "Messiah?"

"———— All ye blind, behold!
He from thick films shall purge the visual ray,
And *on the sightless eye-ball pour the day.*"

HYMN 263. "Let every tongue thy goodness speak."—*Watts.*

"Mercy to Sufferers; or, God hearing Prayer." *Psalm* cxlv, 14–21. Seven stanzas; the third and sixth omitted.

HYMN 264. "Praise ye the Lord, 'tis good to raise."—*Watts.*

"The Divine Nature, Providence, and Grace." *Psalm* cxlvii. Eight stanzas; the second and fourth rejected. The author wrote the last line, verse 5, "*All are* too mean," &c., not "Are all," as in the Hymn-book. It is an answer to a series of interrogatories propounded in the preceding lines of the stanza, and the sense requires that the line should be read as originally written.

HYMN 265. "Glory be to God on high."—*C. Wesley.*

"Glory to God in the highest, and on earth peace, good-will toward men." *Luke* ii, 14.

HYMN 266. "Before Jehovah's awful throne."—*Watts.*

"Praise to our Creator." *Psalm* c. The first and fourth stanzas omitted; the former runs thus,—

"Sing to the Lord with cheerful voice,
Let every land his name adore;
The British isles shall send the noise
Across the ocean to the shore."

The second stanza, which forms the first in the Hymn-book, opens thus,—

"Nations attend before his throne
With solemn fear, with sacred joy."

This noble hymn, which has become a universal favorite, is the breathing of a soul thoroughly imbued with the spirit of the Scriptures. Every line of the hymn is an embodiment of some truth contained in the sacred volume.

HYMN 267. "Salvation! O the joyful sound!"—*Watts.*

"Salvation." Neither the third verse, nor the chorus, of this hymn, as it stands in the Hymn-book, was written by Watts; but the following stanza, the second, was:—

"Buried in sorrow and in sin,
At hell's dark door we lay;
But we arise by grace divine
To see a heavenly day."

HYMN 268. "From all that dwell below the skies."—*Watts.*

"Praise to God from all Nations." *Psa.* cxvii. The second double stanza is not Watts's.

This hymn is a fine companion for 266. It is a soul-stirring appeal to the people of every land to sing the Creator's praise, and the Redeemer's name. Men are exhorted to take up the lofty theme, and proclaim the great salvation until the world shall be filled with loudest praise.

HYMN 269. "Come, let us join our cheerful songs."—*Watts.*

"Christ Jesus, the Lamb of God, worshiped by all the Creation." *Rev.* v, 11–13. One stanza, the fourth, excluded: it is not worth retaining. This is a very cheerful and spirited poem, and a general favorite among true Christians. It represents the whole intelligent creation as united in the delightful work of praising the Lamb of God, the Saviour of sinners.

HYMN 270. "The God of Abr'am praise."
HYMN 660. "Though nature's strength decay."—*Olivers.*

It is much to be regretted that this sublime hymn has been divided in the Hymn-book, and that all its parts are not placed together. Although in conception and execution one of the most magnificent compositions in the collection, its superior merits are by most readers neither seen nor appreciated. James Montgomery says of this hymn, "There is not in our language a lyric of more majestic style, more elevated thought, or more glorious imagery: its structure, indeed, is unattractive; and, on account of the short lines, occasionally uncouth; but, like a stately pile of architecture, severe and simple in design, it strikes less on the first view than after deliberate examination; when its proportions become more graceful, its dimensions expand, and the mind itself grows greater in contemplating it."—*Christian Psalmist.*

It was originally published in a pamphlet of eight pages, a copy of which is before the writer: the title runs thus: "An Hymn to the God of Abraham. In Three Parts. Adapted to a celebrated Air sung by the Priest Signior Leoni, &c., at the Jews' Synagogue, in London. By Thomas Olivers. The twelfth edition. *I am the* GOD OF ABRAHAM. *Exod.* iii, 6. *He is thy*

God. Deut. x, 21. *Then the Levites said, Stand up and praise the Lord your God for ever and ever. Neh.* ix, 5. *I will sing praises unto my God while I have my being. Psa.* cxlvi, 2. London: 1782."

To this copy there are appended foot-notes referring to the passages of Scripture illustrated in the hymn, amounting to no less than *sixty*. And to the following line in verse 3, third part,

"And 'holy, holy, holy,' cry,"

there is a note, saying, "Sing the following parts of this verse slow and solemn."

Hymn 271. "My Saviour, my almighty Friend."—*Watts.*

"Christ, our Strength and Righteousness." *Psalm* lxxi, 14, &c. Three stanzas, 4, 5, and 6, rejected. The author wrote the second verse thus,—

"Thou art my everlasting trust,
Thy goodness I adore;
And since I knew thy graces first,
I speak thy glories more."

Hymn 272. "This, this is the God we adore."—*Hart.*

This double stanza is the last one of a hymn containing seven, founded on *Deut.* xiii, 1, &c., "If there arise among you a prophet, or a dreamer of dreams," commencing,

"No prophet, nor dreamer of dreams,
No master of plausible speech," &c.

The last two lines of the hymn, as it stands in the Hymn-book, are finely illustrative of a Christian's confidence in God,—

"We'll praise Him for all that is past,
And trust him for all that's to come."

HYMN 273. "O thou God of my salvation."

We have not been able to ascertain the authorship of this hymn. It is found in the "Pocket Hymn-book," published by Bishops Coke and Asbury, the twenty-first edition of which was issued in 1797.

HYMN 274. "How happy every child of grace."—*C. Wesley.*

A Funeral Hymn. Mr. John Wesley considered this one of his brother's finest compositions; only a part of which, however, has been transferred to the Hymn-book, embracing verses 1, 7, and 8. The omitted stanzas are as follow:—

"A stranger in the world below,
I calmly sojourn here;
Nor can its happiness or woe
Provoke my hope or fear;
Its evils in a moment end,
But, O! the bliss to which I tend
Eternally shall last.

"To that Jerusalem above
With singing I repair;
While in the flesh, my hope and love,
My heart and soul, are there:
There my exalted Saviour stands,
My merciful High Priest,
And still extends his wounded hands
To take me to his breast.

"What is there here to court my stay,
Or hold me back from home,
While angels beckon me away,
And Jesus bids me come?
Shall I regret my parted friends,
Still in the vale confined?
Nay, but whene'er my soul ascends,
They will not stay behind.

"The race we all are running now;
And if I first attain,
They too their willing head shall bow,
They too the prize shall gain.
Now on the brink of death we stand:
And if I pass before,
They all shall soon escape to land,
And hail me on the shore.

"Then let me suddenly remove,
That hidden life to share;
I shall not lose my friends above,
But more enjoy them there.
There we in Jesus' praise shall join,
His boundless love proclaim,
And solemnize in songs divine
The marriage of the Lamb."

A most encouraging hymn is this to the Christian believer. It tells him, in language that touches his heart, that this earth is not his abiding place, but that his home is in heaven. His eye of faith is directed to a "country far from mortal sight," and with that eye, quickened by the inspiration of the song, he sees the "land of rest, the saints' delight," and feels that it is "a heaven prepared for *him*." The reader is led on through the rich vision of the poet, almost realizing at every advance, in the stirring lines, the ecstasy of delight in which his senses must have been enwrapped when his mind was bending in its rush of burning thought. The climax of the last stanza in the Hymn-book is exquisitely wrought. It represents a soul in its union with the body, filled with the fullness of God and heaven, and ready to break from its prison-house of flesh, and fly to the glorious home of its anticipated joy. And the soul thus full of heaven is said to want but a little

more of that which fills it, to break the vessel in which it is contained, that it may go to grasp the God it seeks. And having gained the heaven for which it hoped and longed, the ransomed spirit finds sufficient employment in gazing with rapturous awe upon Him through whom the blessing was obtained, and in shouting and wondering at his grace through all eternity.

HYMN 275. "Head of the church triumphant."—*C. Wesley.*

Last of "Hymns for Times of Trouble, for the year 1745"—the year of the rebellion in Scotland.

HYMN 276. "Almighty Maker, God."—*Watts.*

"Sincere Praise:" a lyric poem of eleven stanzas; verses 2, 6, 7, 8, and 9, omitted. There are a few verbal alterations, which do not affect the sense. The first omitted verse reads thus,—

> "Nature in every dress
> Her humble homage pays,
> And finds a thousand ways t' express
> Thine undissembled praise."

HYMN 277. "Rejoice evermore with angels above."—*C. Wesley.*

A "Redemption Hymn."

HYMN 278. "Ye simple souls that stray."—*J. Wesley.*

Written after a riot. There has been some controversy about the authorship of this hymn. Dr. Whitehead says it was written by Charles, Mr. Moore, by John, Wesley; and further remarks:—"It has been denied that Mr. John Wesley was the author of this hymn. I must still think that he was: I believe I was not misinformed. There is, I think, also some internal evidence. The hymn has the purity, strength, and so-

briety, of both the brothers; but it seems to want the poetical *vis animi* of Charles." In reference, however, to the occasion on which the hymn was composed, both Mr. Moore and Mr. Burgess—who differs with Mr. Moore as to the authorship—are mistaken. Mr. Burgess says: "This noble hymn is partly founded on the sentiments of an apocryphal writer, (Wisdom of Solomon, v, 3–5,) and was composed after some of the riots that were excited at Cork, by the infamous Butler and his mob, in 1749." The fact is, the hymn was published three years previous to the time here given as the date of its origin, in the "Redemption Hymns," the first edition of which was issued in 1746.

HYMN 279. "Oft I in my heart have said."—*C. Wesley.*

"But the righteousness which is of faith speaketh on this wise, Say not in thy heart, Who shall ascend into heaven?" *Rom.* x, 6, &c. The latter half of the hymn omitted.

HYMN 280. "Hark! how the gospel trumpet sounds!"—*Medley.*

"The Mission of Christ," embracing twelve stanzas, of which our hymn comprises the fifth, tenth, eleventh, and twelfth, and every stanza altered. As a specimen of the genuine original, take the first verse:—

"Hark, how the gospel trumpet sounds,
That free and sovereign grace abounds;
That Jesus, by *his precious* blood,
Is bringing *his elect* to God,
And guides them safely *on the road*
To endless day."

HYMN 281. "Hail! thou once despised Jesus."—*Bakewell.*

The second line, verse 1, should read, "Thou *Galilean* King;" and the alteration in the third line spoils

both the antithesis and the rhyme. The author wrote the line thus,—

"Thou didst suffer to *release* us."

We can present little but conjecture as to the authorship of this hymn. "There is reason to believe," says Mr. Burgess, "that this fine hymn was composed by the venerable John Bakewell, of Greenwich. He wrote many hymns; and in his own family circle this was always regarded as one of the number. It appeared in one edition of the general Hymn-book, published many years ago; but was afterward omitted." It has since been introduced into the Supplement appended to that work.

HYMN 282. "O what shall I do my Saviour to praise."
C. Wesley.

To be used as "A Thanksgiving" hymn.

HYMN 283. "Into thy gracious hands I fall."—*J. Wesley.*

A translation from the *German* of DESSLER, being the latter part of hymn 185.

HYMN 284. "The day of Christ, the day of God."—*C. Wesley.*

"That ye may be sincere, and without offense, till the day of Christ." *Phil.* i, 10, and 2 *Pet.* iii, 12.

HYMN 285. "Lo! God is here! let us adore."—*J. Wesley.*

A translation from the *German* of GERHARD TERSTEEGEN. "A hymn," says Mr. Love, "that I should be glad to hear sung at the opening of divine service every sabbath morning. I can never read that hymn without a deep feeling of adoration. 'Lo! God is here!' His solemn and gracious presence is felt at once."

"Lo! God is here! let us adore,
And own how dreadful is this place."

"And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." *Gen.* xxviii, 16, 17.

HYMN 286. "Young men and maidens, raise."—*C. Wesley.*

From "Hymns for Children." "Young men and maidens, old men and children, let them praise the name of the Lord." *Psa.* cxlviii, 12, 13.

HYMN 287. "And can it be that I should gain."—*C. Wesley.*

This hymn, entitled "Free Grace," was written by the author in 1738, on the subject of his own conversion; and either this, or hymn 197, was sung on the occasion of Mr. John Wesley obtaining the same great blessing. "Charles was not present," says Mr. Jackson, "at the meeting where his brother entered into the glorious liberty of the sons of God. He was confined to his room in Little-Britain, and had spent the whole day in a most devout and pious manner. 'At eight o'clock,' says he, 'I prayed by myself for love, with some feeling, and assurance of feeling more. Toward ten my brother was brought in triumph by a troop of our friends, and declared, "I believe!" We *sung the hymn with great joy,* and parted with prayer.'" One stanza, the fifth, has been omitted:—

"Still the small inward voice I hear,
That whispers all my sins forgiven;
Still the atoning blood is near,
That quench'd the wrath of hostile heaven;

I feel the life his wounds impart,
I feel my Saviour in my heart."

HYMN 288. "Jesus, take all the glory."—*C. Wesley.*

A "Thanksgiving" hymn.

HYMN 289. "Jesus, thy blood and righteousness."—*J. Wesley.*

"The Believer's Triumph;" a translation from the *German* of COUNT ZINZENDORF, embracing twenty-four stanzas. Our hymn is composed of verses 1, 2, 6, 7, and 8; besides these, the Wesleyan collection contains verses 12, 13, 21, 22, and 24. They are as follow:—

"When from the dust of death I rise,
To claim my mansion in the skies,
Even then,—this shall be all my plea,
Jesus hath lived, hath died for me.

"Thus *Abraham*, the friend of God,
Thus all heaven's armies bought with blood,
Saviour of sinners Thee proclaim;
Sinners, of whom the chief I am.

"Jesus, be endless praise to thee,
Whose boundless mercy hath for me,
For me, and all thy hands have made,
An everlasting ransom paid.

"Ah! give to all thy servants, Lord,
With power to speak thy gracious word;
That all, who to thy wounds will flee,
May find eternal life in thee.

"Thou God of power, thou God of love,
Let the whole world thy mercy prove!
Now let thy word o'er all prevail;
Now take the spoils of death and hell."

"Mr. Wesley's translation," says Mr. Love, "is worthy of the theme, and constitutes one of the finest hymns

in the collection. Observe, in the fifth stanza, what a distinct allusion is made to his favorite doctrine of *universal redemption;* and what an outburst it contains of Christian feeling! How opposed to the contracted doctrine which consigns myriads of souls to perdition, because for them Christ never died!"

Hymn 290. "A Fountain of life and of grace."—*C. Wesley.*

"Whosoever will, let him take of the water of life freely." *Rev.* xxii, 17.

Hymn 291. "What am I, O thou glorious Lord."—*C. Wesley.*

A hymn "For Believers."

Hymn 292. "Meet and right it is to sing."—*C. Wesley.*

"For the Watchnight."

Hymn 293. "Father, in whom we live."—*C. Wesley.*

"To the Trinity."

Hymn 294. Jesus is our common Lord."—*C. Wesley.*

"Receiving a Christian Friend." The first two quatrains omitted:—

"Welcome, friend, in that great Name
Whence our every blessing flows!
Enter, and increase the flame
Which in all our bosoms glows.

"Sent of God, we thee receive:
Hail the providential guest!
If in Jesus we believe,
Let us on thy mercy feast."

The author wrote the fourth line of verse 2 thus,—

"Till we *join the host* above."

HYMN 295. "O 'tis delight, without alloy."—*Watts.*

A lyric poem, entitled, "Ascending to Him in Heaven." The doctor wrote the first line, "'Tis pure delight," &c.

HYMN 296. "The wisdom own'd by all thy sons."—*C. Wesley.*

"The fear of the Lord is the beginning of wisdom, and the knowledge of the holy ones is understanding." *Prov.* ix, 10.

HYMN 297. "God of Israel's faithful three."—*C. Wesley.*

"The Three Children in the Fiery Furnace." *Dan.* iii. The second double stanza excluded :—

"Lo! on dangers, deaths, and snares,
I every moment tread,
Hell without a veil appears,
And flames around my head;
Sin increases more and more,
Sin in all its strength returns,
Seven times hotter than before
The fiery furnace burns."

HYMN 298. "The spacious firmament on high."—ADDISON.

Psalm xix, 1–4. "Aristotle says, that should a man live under ground, and there converse with works of art and mechanism, and should afterward be brought up into the open day, and see the several glories of the heaven and earth, he would immediately pronounce them the works of such a Being as we define God to be. The Psalmist has very beautiful strokes of poetry to this purpose in that exalted strain, 'The heavens declare the glory of God; and the firmament showeth his handiwork. One day telleth another; and one night certifieth another. There is neither speech nor

language; but their voices are heard among them. Their sound is gone out into all lands; and their words into the ends of the world.' As such a bold and sublime manner of thinking furnishes very noble matter for an ode, the reader may see it wrought into the following one:—

'The spacious firmament on high,'" &c.*

This, perhaps, is the most admired hymn of the five by Addison.

Hymn 299. "Jesus comes with all his grace."—*C. Wesley.*

"For those that wait for Full Redemption:" eleven stanzas; the fifth, sixth, and seventh, omitted.

Hymn 300. "O Jesus, full of truth and grace."—*C. Wesley.*

"Waiting for the Promise:" six verses omitted; the second, third, fourth, seventh, ninth, and tenth, which last forms the fifth verse in the Wesleyan collection, and reads thus,—

"Though nature give my God the lie,
I all his grace and truth shall know;
I shall, the helpless creature I,
Shall perfect holiness below."

Hymn 301. "Come, Saviour, Jesus, from above."—*J. Wesley.*

A translation from the *French,* entitled, "Renouncing all for Christ," containing ten stanzas. Those excluded are the fifth, seventh, eighth, ninth: the seventh and eighth have been inserted in the English Hymn-book, and are as follow:—

"Wealth, honor, pleasure, and what else,
This short-enduring world can give,

* See "*The Spectator,*" No. 465.

Tempt as ye will, my soul repels,
To Christ alone resolved to live.

"Thee I can love, and thee alone,
With pure delight and inward bliss:
To know thou tak'st me for thine own,
O what a happiness is this!"

HYMN 302. "The thing my God doth hate."—*C. Wesley.*

"O do not this abominable thing that I hate." *Jer.* xliv, 4. "I will write my law in their hearts." *Jer.* xxxi, 33. Verse 1 is founded upon the former, and 2 and 3, upon the latter, passage of Scripture. There is a very striking thought in the third verse,—

"*Soul of my soul*, remain;
Who did'st for all fulfill,
In me, O Lord, fulfill again
Thy heavenly Father's will."

Christ may, indeed, be regarded as the *soul* of the *believer's soul;* for the believer has Christ in him, Christ dwelling in his heart by faith; and the life he now lives is by faith in the Son of God. "Christ and the true believer become, as it were, identified; for *he that is joined to the Lord, is one spirit.* As our mortal bodies, therefore, are animated, guided, and governed, by the immaterial and immortal principle residing within, so in the believer, that inward principle is animated, guided, and governed, by the indwelling Saviour; it is, so to speak, Christ who thinks, and feels, and acts, in him." The same fine thought may be found in Sir Richard Blackmore's *Ode to the Divine Being:*—

"Bless'd object of my love intense,
I thee my joy, my treasure call,
My portion, my reward immense,
Soul of my soul, my life, my all."

HYMN 303. "O for a heart to praise my God."—*C. Wesley.*

"Make me a clean heart, O God." *Psalm* li, 10. "Here is, undoubtedly," says Mr. Fletcher, "an evangelical prayer for the LOVE which restores the soul to a state of sinless rest and evangelical perfection." Verse 7 is scarcely more than a poetical version of *Rev.* ii, 17: "To him that overcometh I will give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written."

"Fruit of thy gracious lips, on me
Bestow that peace unknown;
The hidden manna, and the tree
Of life, and the white stone."

HYMN 304. "Thou hidden Love of God, whose height."
J. Wesley.

A translation from the *German* of GERHARD TERSTEEGEN, entitled, "Divine Love." Mr. Wesley, in his "Plain Account of Christian Perfection," tells us he wrote this hymn while at Savannah, Georgia, in the year 1736, and quotes the following lines, of verse 4, to show what his religious sentiments and feelings then were,—

"Is there a thing beneath the sun
That strives with thee my heart to share?
Ah! tear it thence, and reign alone,
The Lord of every motion there!"

Dr. Southey, in his Life of Wesley, connects these lines with a subject of quite a different character, namely, the love affair in which Mr. Wesley was involved when in this country, and thinks they were probably written on that occasion.

This hymn, remarks the author of "Records of Wes-

leyan Life," is the pious contemplation of a soul seeking "for full redemption," and every verse exhibits a deep self-acquaintance, professes a total self-renunciation, or breathes an ardent desire after holiness of heart. When Mr. Wesley made his translation he omitted two stanzas, 4 and 5, of the original German, which are supplied in a version of the hymn appended to the Rev. Samuel Jackson's translated Life of the German author, Tersteegen. They are here annexed:—

"My own endeavors are in vain;
From self-attempts Love turns away;
A gaze, too ardent, gives her pain,*
And will not suffer her to stay.
Mine eyes against each object close,
And bring me, Love, to thy repose.

"What is there more that hinders me
From ent'ring on thy promised rest—
Abiding there substantially,
And being permanently bless'd?
O Love, my inmost soul expose,
And every hind'rance now disclose."

HYMN 305. "For ever here my rest shall be."—*C. Wesley.*

"Christ our Righteousness." First two quatrains omitted. Verse 3 is a paraphrase of the subjoined text:—

"Wash me, but not my feet alone,
My hands, my head, my heart."

"And Peter said to him, Lord, dost thou wash my feet? Thou shalt never wash my feet. Jesus answered him, If I wash thee not thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but my hands and my head." *John* xiii, 6–9.

* Solomon's Song vi, 5.

Hymn 306. "Jesus, my life, thyself apply."—*C. Wesley.*

"Christ our Sanctification." Last stanza rejected.

Hymn 307. "Holy Lamb, who thee receives."—*J. Wesley.*

A translation from the *German* of Schindler.

Hymn 308. "Jesus, thou art our King."—*C. Wesley.*

"Hymn to Christ our King." Here, and in hymn 307, we are taught to contemplate the Lord Jesus as sustaining the regal office, and to plead with him for the full establishment of his kingdom in the hearts of his followers, and the entire control and subjugation of all his enemies, among which are enumerated hell and death.

Hymn 309. "Lord, I believe thy every word."—*C. Wesley.*

"They that wait on the Lord shall renew their strength." *Isaiah* xl, 31. Fourteen stanzas: our hymn being composed of the first, second, third, fourth, ninth, and fourteenth. Of the excluded stanzas, 10, 11, 12, and 13, have been inserted in the Wesleyan collection, and are as follow:—

"Faith to be heal'd Thou know'st I have,
From sin to be made clean:
Able thou art from sin to save,
From all indwelling sin.

"Surely thou canst, I do not doubt,
Thou wilt, thyself impart;
The bond-woman's base son cast out,
And take up all my heart.

"I shall my ancient strength renew:
The excellence divine
(If thou art good, if thou art true)
Throughout my soul shall shine.

"I shall, a weak and helpless worm,
Through Jesus strengthening me,
Impossibilities perform,
And live from sinning free."

"The Bond-woman's Base Son cast out:" "Wherefore she said unto Abraham, Cast out this bond-woman and her son; for the son of this bond-woman shall not be here with my son, even with Isaac." *Gen.* xxi, 10; *Gal.* iv, 30.

HYMN 310. "Love divine, all loves excelling."—*C. Wesley.*

This, says Mr. Burgess, "is an admirable hymn on the value and importance of divine love—that love which is the fulfilling of the law, the sum and substance of all the commandments of God. And here in our petitions we are led forward delightfully from grace to grace, to perfect love, to full salvation, to final glory."

In reference to the expression in the second verse—*Let us find that second rest*—Mr. Fletcher remarks, "Mr. Wesley says *second rest*, because an imperfect believer enjoys a first, inferior rest: if he did not, he would be no believer." And of the following line—*Take away the power of sinning*—the same excellent author asks, "Is not this expression too strong? Would it not be better to soften it by saying, 'Take away the love of [or the bent to] sinning?' Can God take away from us our *power of sinning*, without taking away our power of free obedience?" Perhaps all that the poet meant is, "Take away all the remaining corruption and depravity of our hearts, so that there may be nothing within that is likely to lead us into sin." It is probably because of that line, the whole verse has

been excluded in the late editions of the Wesleyan Hymn-book.

Hymn 311. "O that my load of sin were gone!"—*C. Wesley.*

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." *Matt.* xi, 28. Fourteen stanzas; our hymn being composed of the first, fourth, fifth, sixth, eighth, and ninth. In the English collection, the second stanza is also inserted:—

"When shall mine eyes behold the Lamb?
The God of my salvation see?
Weary, O Lord, thou know'st I am;
Yet still I cannot come to thee."

Hymn 312. "Light of life, seraphic fire."—*C. Wesley.*

"For those that wait for Full Redemption:" three stanzas, the last omitted.

Hymn 313. "God of all-redeeming grace."

Hymn 314. "Let Him to whom we now belong."—*C. Wesley.*

"On the Lord's Supper."—"Concerning the Sacrifice of our Persons." The sentiments of these two hymns will be found to harmonize beautifully with the following passage from Dr. Brevint's "Christian Sacrament and Sacrifice:"—"But all that we have is Christ's by a further title, because we have given them with our own persons, by our own act and deed. So that all which we are, which we can give, even to the least vessel in our houses, is made holy in this one consecration."

Hymn 315. "Behold the servant of the Lord!"—*C. Wesley.*

This excellent and truly devout hymn is entitled, "An Act of Devotion," and was originally published

by Mr. John Wesley, at the end of the first part of his "Further Appeal to Men of Reason and Religion," which is dated *December* 22, 1744; but that the authorship is correctly given to his brother Charles, is certified by the fact of the hymn being found in the first volume of his "Hymns and Sacred Poems," published in 1749. Thus we see how intimately these two remarkable men were united in their literary, as well as ministerial, efforts to promote the spread of vital Christianity; there being many other instances which could be cited of a similar character.

HYMN 316. "Father, Son, and Holy Ghost."—*C. Wesley.*

Verses 2, 3, 4, and 5, of this hymn, beautifully express the language of a believer saved fully from his sins, and devoted wholly to the service of Christ. No other can adopt the sentiments of those lines as his own; but

"Happy beyond description he"

who can *thus*, in truth, appropriate them.

HYMN 317. "Jesus, my Truth, my Way."—*C. Wesley.*

"For Believers." Four quatrains, or two double stanzas, 3 and 4, omitted; neither is worth preserving.

HYMN 318. "My God, I know, I feel thee mine."—*C. Wesley.*

"Against Hope, believing in Hope." *Rom.* iv, 18. Twelve stanzas, the three composing hymn 359 being part of the same poem; one stanza rejected.

HYMN 319. "What now is my object and aim?"—*C. Wesley.*

"And now, Lord, what is my hope?" *Psalm* xxxix, 8. "My soul is athirst for God, yea, even for the living God." *Psalm* xlii, 2.

HYMN 320. "Ever fainting with desire."—*C. Wesley.*

"A Prayer for Holiness." Ten verses; the third, fourth, fifth, and sixth, omitted. The fourth reads thus,—

"Gifts, alas, cannot suffice,
And comforts all are vain,
While one evil thought can rise,
I am not born again:
Still I am not as my Lord,
Thy holy will I do not prove:
Help me, Saviour; speak the word,
And perfect me in love."

HYMN 321. "Jesus, thy boundless love to me."—*J. Wesley.*

A translation from the *German* of PAUL GERHARD, entitled, "Living by Christ," comprising sixteen stanzas. Of those omitted, take one as a specimen:—

"What in Thy love possess I not?
My star by night, my sun by day,
My spring of life when parch'd by drought,
My wine to cheer, my bread to stay,
My strength, my shield, my safe abode,
My robe before the throne of God."

HYMN 322. "Saviour of the sin-sick soul."—*C. Wesley.*

"For those that wait for Full Redemption." The former half of the hymn excluded; ours commencing with the third double stanza.

The repetition of part of the foregoing in every second line of verses 3 and 4 is no less a beauty than a peculiarity in the structure of Charles Wesley's poetry; and the antithesis in the first two lines of verse 3, and in the last two of verse 4, taken in connection with the reiteration of words, renders these two stanzas among the most remarkable of any in the

volume, both for singularity of expression and sublimity of sentiment. Hence they must be inserted here:—

"Nothing less will I require,
Nothing more can I desire:
None but Christ to me be given;
None but Christ in earth or heaven.

"O that I might now decrease!
O that all I am might cease!
Let me into nothing fall!
Let my Lord be all in all!"

HYMN 323. "Lord, I believe a rest remains."—*C. Wesley.*

"There remaineth, therefore, a rest for the people of God." *Heb.* iv, 9. Seventeen stanzas; the rejected ones are 3, 9, and 12.

HYMN 324. "O joyful sound of gospel grace."—*C. Wesley.*

"The Spirit and the bride say, Come!" *Rev.* xxii, 17. Twenty-two stanzas: of those omitted from our book, the two following, forming the second and ninth, have been inserted in the Wesleyan collection, one of which, the latter, may be found in the old Hymn-books used among us previous to the present book:—

"This heart shall be his constant home;
I hear his Spirit's cry:
'Surely,' he saith, 'I quickly come;'
He saith, who cannot lie.

"Fulfill, fulfill my large desires,
Large as infinity;
Give, give me all my soul requires,
All, all that is in thee!"

These stanzas are inferior to the rest of the hymn, and are not inserted here with any hope that they may

ever be introduced into the Hymn-book; but because they make part of the hymn in the general collection of the Wesleyan Church. The former, however, is not without merit, and contains a child-like expression of simple, unwavering faith, in the God of truth. Verse 6:

"Spring up, O Well, I ever cry."

"Then Israel sang this song, Spring up, O well," &c. *Num.* xxi, 17.

Hymn 325. "Jesus hath died that I might live."—*C. Wesley.*

The last five of *thirteen* stanzas founded upon *Acts* xvi, 31: "Believe on the Lord Jesus Christ, and thou shalt be saved."

Hymn 326. "Now, e'en now, I yield, I yield."—*C. Wesley.*

"When shall it once be?" *Jer.* xiii, 27. "Is not my word like a fire?" *Jer.* xxiii, 29. Verse 1 founded upon the former, and 2, upon the latter, text.

Hymn 327. "Come, thou omniscient Son of man."—*C. Wesley.*

Eight stanzas, entitled, "For any who think they have already attained." The author wrote the last line of the hymn thus,—

"And *perfectly like* thee."

The omitted stanzas are the third, fifth, and sixth; the last two are as follow:—

"We would not of ourselves conceive
Above what Thou hast done;
But still to thee the matter leave,
Till thou shalt make it known.

"We would not, Lord, ourselves conceal,
But walk in open day;
We pray thee, all our sin reveal,
And purge it all away."

The poet has varied the grammatical form of the third verse in the Hymn-book, the *person* being changed from the *plural* to the *singular*, which, we think, gives peculiar force to the sentiment expressed in the last two lines; the whole verse being one of great excellence:—

"Look through *us* with thine eyes of flame,
The clouds and darkness chase;
And tell *me* what by sin I am,
And what I am by grace."

HYMN 328. "Saviour from sin, I wait to prove."—*C. Wesley.*

The last part, excluding the third verse, of a poem, in four parts, entitled, "Groaning for Redemption." Hymn 600 is a portion of the same poem.

HYMN 329. "An inward baptism of pure fire."—*C. Wesley.*

Eight stanzas, founded upon *Luke* xii, 50: "I have a baptism to be baptized with: and how am I straitened till it be accomplished!" Verses 4 and 8 omitted.

HYMN 330. "Father, I dare believe."—*C. Wesley.*

Verses 1 and 2 are founded on *Psalm* cxxx, 8: "He shall redeem Israel from all his sins;" and 3 and 4, on *Jer.* iv, 14, "O Jerusalem, wash thine heart," &c.

HYMN 331. "O glorious hope of perfect love!"—*C. Wesley.*

The conclusion of a long poem, of which hymns 69 and 70 constitute a part, entitled, "Desiring to Love."

HYMN 332. "I know that my Redeemer lives."—*C. Wesley.*

Twenty-three stanzas, entitled, "Rejoicing in Hope." Our hymn comprises verses 1, 2, 10, 15–17, 19–21. There are some sublime sentiments in verses 6 and 8,

Hymn-book. Of those omitted, one stanza is here given as a specimen :—

> " When Thou dost in my heart appear,
> And love erects its throne,
> I then enjoy salvation here,
> And heaven on earth begun."

Hymn 333. " Heavenly Father, sovereign Lord."—*C. Wesley.*

A spirited paraphrase of the thirty-fifth chapter of *Isaiah.*

Hymn 334. " Loving Jesus, gentle Lamb."—*C. Wesley.*

The two stanzas composing this hymn are the last of *fourteen*, under the head, " Hymns for Children."

Hymn 335. " O Jesus, Source of calm repose."—*J. Wesley.*

A translation from the *German.* This hymn throws much light on the subject of Christian perfection ; but contains a petition in verse 5, which perhaps needs some qualification :—

> " No *anger* may'st thou *ever find*,
> No pride in my unruffled mind."

The same sentiment is also found in other hymns : thus, in hymn 596,—

> " *Anger* I no more *shall feel.*"

These expressions, says Mr. Burgess, " must be understood as referring only to *sinful anger*, and not as condemning, in an absolute and unqualified way, all anger whatsoever. For it is a divine precept, *Be ye angry, and sin not ;* and we are taught that our Redeemer, who knew no sin, did, on one occasion at least, manifest anger ; for *he looked round about on them with anger, being grieved for the hardness of their hearts.* Hence

we infer that there may be anger wholly unconnected with sin; anger, involving nothing contrary to holiness; anger thoroughly consistent with supreme love to God and universal benevolence to man. That which Scripture condemns, and from which we should pray to be fully delivered, is that kind of anger which is violent and excessive, unreasonable and uncalled-for; that kind of anger which is connected with malice, and under the influence of which, men desire and endeavor to inflict injury on those who have provoked them."

HYMN 336. "Jesus, the Life, the Truth, the Way."—*C. Wesley.*

"Thy will be done on earth, as it is in heaven." Twelve stanzas, those composing our hymn being the first four: of the remainder, verses 6, 7, 11, and 12, have been inserted in the Wesleyan collection, and are as follow:—

"When Thou the work of faith hast wrought,
I shall be pure within,
Nor sin in deed, or word, or thought;
For angels never sin.

"From thee no more shall I depart,
No more unfaithful prove:
But love thee with a constant heart;
For angels always love.

"I all thy holy will shall prove:
I, a weak, sinful worm,
When thee with all my heart I love,
Shall all thy law perform.

"The graces of my second birth
To me shall all be given;
And I shall do thy will on earth,
As angels do in heaven."

HYMN 337. "Come, Lord, and claim me for thine own."
C. Wesley.

"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." *Psalm* cx, 1. Fifteen stanzas: our hymn commences at the seventh, and includes verses 8, 9, 12, 14, and 15. The author wrote the first stanza in our book thus,—

"Come, Lord, and claim me for thine own,
Saviour, thy right assert!
Come, gracious Lord, set up thy throne,
And reign within my heart."

And the last two lines of verse 4 thus,—

"My heart no longer gives the lie
To my deceitful prayer."

The lines substituted for these in the Hymn-book were written by Mr. John Wesley, but the alteration in the first verse was not made by him.

HYMN 338. "What! never speak one evil word!"—*C. Wesley.*

Verses 1 and 2 are founded on *James* iii, 2, "If any man offend not in word, the same is a perfect man;" 3 and 4, on *Psalm* ciii, 3, "Who forgiveth all thine iniquities, who healeth all thy diseases."

HYMN 339. "O Jesus, let thy dying cry."—*C. Wesley.*

"Jesus cried!" *Matt.* xxvii, 46. "I will give you a heart of flesh." *Ezek.* xxxvi, 26. Verses 1 and 2 are an expansion of the former text; and 3 and 4, of the latter.

HYMN 340. "God of eternal truth and grace."—*C. Wesley.*

Verses 1 and 2 are founded on *Micah* vii, 20,

"Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old;" 3 and 4, on *Matt.* xv, 28, "O woman, great is thy faith,—be it unto thee even as thou wilt;" 5 and 6, on *Mark* ix, 23, "All things are possible to him that believeth."

HYMN 341. "God of all power, and truth, and grace."—*C. Wesley.*

"Pleading the Promise of Sanctification." *Ezek.* xxxv, 25, &c. *Twenty-eight stanzas,* the whole of which may be found at the end of Mr. Wesley's fortieth sermon, the subject of which is, "Christian Perfection." This excellent hymn was a great favorite with both Mr. Wesley and Mr. Fletcher, who made good use of it in their controversies with the opponents of the Scripture doctrine of sanctification. Mr. Fletcher frequently quoted its stanzas, so richly laden with gospel truth and Christian experience. In his "Last Check to Antinomianism," speaking of his opponent's opposition to Christian perfection, he says, it doubtless "chiefly springs from his inattention to our definition of it, which I once more sum up in these comprehensive lines of Mr. Wesley:—

'O let me gain perfection's height!
O let me into nothing fall!
As less than nothing in thy sight,
And feel that Christ is all in all!'"

HYMN 342. "Since the Son hath made me free."—*C. Wesley.*

A dilatation of *John* xvi, 24: "Ask, and ye shall receive, that your joy may be full." Twelve stanzas; our hymn being composed of verses 6, 8, 9, 11, and 12.

HYMN 343. "O Jesus! at thy feet we wait."—*C. Wesley.*

"For those that wait for Full Redemption." Four stanzas omitted.

HYMN 344. "What is our calling's glorious hope."—*C. Wesley.*

The last six of *fourteen* stanzas, founded on *Titus* ii, 14: "Who gave himself for us, that he might redeem us from all iniquity." Ver. 2:—

"I wait till he shall *touch* me clean."

"And behold, there came a leper, and worshiped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand and *touched* him, saying, I will; be thou clean." *Matt.* viii, 2, 3.

HYMN 345. "None is like Jeshurun's God."—*C. Wesley.*

A paraphrase and enlargement of the last four verses of the thirty-third chapter of *Deuteronomy*: "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky," &c. The last three stanzas excluded.

HYMN 346. "He wills that I should holy be."—*C. Wesley.*

"This is the will of God, even your sanctification." 1 *Thess.* iv, 3. "The Lord will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul." *Deut.* xxx, 6. Verses 1 and 2 are founded upon the former, and 3 and 4, upon the latter, text.

HYMN 347. "Jesus, thy loving Spirit alone."—*C. Wesley.*

Verses 1 and 2 are founded on *Psalm* cxliii, 10, "Let thy loving Spirit lead me forth into the land of

righteousness;" 3 and 4, on *Matt.* xiv, 36, "As many as touched were made perfectly whole."

HYMN 348. "Jesus, my Lord, I cry to thee."—*C. Wesley.*

Verses 1 and 2 are founded on *Mark.* ix, 25, "I charge thee, come out of him, and enter no more into him;" 3 and 4, on *Deut.* xxxii, 39, "I kill, and I make alive;" 5 and 6, on *Isa.* xxvii, 3, "I will water it every moment."

HYMN 349. "Thou God that answerest by fire."—*C. Wesley.*

"The fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water." "The Lord, he is the God: the Lord, he is the God." 1 *Kings* xviii, 38, 39. Verses 1 and 4 are founded on the former, and 5 and 6, on the latter, passage.

HYMN 350. "Come, O my God, the promise seal."—*C. Wesley.*

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." *Mark* xi, 24.

HYMN 351. "Quicken'd with our immortal Head."—*C. Wesley.*

"God hath not given us the spirit of fear, but of power, and of love, and of a sound mind [*Gr.* sobriety."] 2 *Tim.* i, 7.

HYMN 352. "When, my Saviour, shall I be."—*C. Wesley.*

The four verses composing this hymn are the first and last of five double stanzas, entitled, "Submission."

HYMN 353. "Jesus, in whom the Godhead's rays."—*C. Wesley.*

"He shall save his people from their sins." *Matt.*

i, 21. The last two lines of verse 4 were written by Mr. J. Wesley. Two stanzas, the second and sixth, omitted:—

"Wrathful, impure, and proud, I am,
Nor constancy, nor strength, I have;
But thou, O Lord, art still the same,
And hast not lost thy power to save."

"Pour but thy blood upon the flame,
Meek, and dispassionate, and mild,
The leopard sinks into a lamb,
And I become a little child."

The Leopard sinks into a Lamb. "The leopard shall lie down with the kid." *Isa.* xi, 6.

Hymn 354. "Jesus, to thee my heart I bow."—*J. Wesley.*

A translation from the *German*, entitled, "Subjection to Christ."

Hymn 355. "If now I have acceptance found."—*C. Wesley.*

Six stanzas, 7–12, of a poem containing fourteen, entitled, "After a Recovery from Sickness." The first stanza reads thus,—

"Thy will be done, thy name be blest!
I am not, gracious Lord, my own;
Whate'er thy wisdom sends is best,
Thy name be praised, thy will be done."

Hymn 356. "O come and dwell in me."—*C. Wesley.*

Verses 1 and 2 are founded on 2 *Cor.* iii, 17, "Where the Spirit of the Lord is, there is liberty;" 3, on v, 17, "Old things are passed away; behold, all things are become new;" 4 and 5, on *Heb.* xi, 5, "Before his translation he had this testimony, that he pleased God." The author wrote the first two lines of verse 2 thus,—

"*The seed of sin's* disease,
Spirit of health, remove."

HYMN 357. "Come, O Thou greater than our heart."—*C. Wesley.*

Hymns 357, 438, 464, are parts two, three, and four, of a poem in *four parts*, entitled, "He that believeth shall not make haste." *Isa.* xxviii, 16. From hymn 357 four verses, 2, 3, 6, and 7, have been excluded.

HYMN 358. "But can it be that I should prove."—*C. Wesley.*

"In Temptation;" one stanza, the third, omitted. It reads thus,—

"No more shall sin its sway maintain,
No longer in my members reign,
Or captivate my heart;
Upheld by Thy victorious grace,
I walk henceforth in all thy ways,
And never will depart."

HYMN 359. "When shall I see the welcome hour."—*C. Wesley.*

"Against Hope, believing in Hope." Part of hymn 318.

HYMN 360. "Fountain of life and all my joy."—*C. Wesley.*

This is composed of stanzas 4, 7, 8, 10, of a poem containing ten, entitled, "On his Birthday." The ninth stanza reads thus,—

"Born from above, I soon shall praise
Thy goodness with a thankful tongue,
Record the victory of thy grace,
And teach a list'ning world the song;
While many, whom to thee I turn,
Shall bless the day that I was born."

Verse 2,—

"Though in my flesh I feel the thorn."

"There was given me a thorn in the flesh, the messenger of Satan, to buffet me." 2 *Cor.* xii, 7.

HYMN 361. "Come, Holy Ghost, all-quick'ning fire."—*C. Wesley.*

"To God the Sanctifier." The author wrote the fifth line of verse 4 thus,—

"Hate, envy, jealousy, *be* gone;"

and so the sense of the petition requires it to read. Verses 3 and 4 beautifully inculcate the doctrine of the "sanctification of the affections," involving the extinction of all evil passions.

HYMN 362. "Father of Jesus Christ my Lord."—*C. Wesley.*

"Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all," &c. *Rom.* iv, 16–22. Nine stanzas omitted, namely, 4, 6, 10–12, 16–19. This hymn is in C. Wesley's most impassioned manner, especially verses 7–9.

HYMN 363. "Deepen the wounds thy hands have made."
C. Wesley.

"I wound, and I heal." *Deut.* xxxii, 39. "I have seen an end of all perfection. The exceeding broad commandment." [*Heb.*] *Psalm* cxix, 96. Verses 1 and 2 are founded on the former, 3 and 4 on the latter, text.

HYMN 364. "Give me the enlarged desire."—*C. Wesley.*

"Open thy mouth wide, and I will fill it." *Psalm* lxxxi, 10. This hymn, says a writer in the Wesleyan Magazine, inculcates the doctrine of the "sanctification of the understanding."

Mr. Benson, in his Life of that holy man, Mr. Fletcher —upon whom Dr. Southey has pronounced the following

eulogy: "A man of rare talents, and rarer virtue: no age or country has ever produced a man of more fervent piety, or more perfect charity; no church has ever possessed a more apostolic minister"—has an allusion to the stanza which composes this hymn, which, we hope, will not be considered out of place here. Mr. Fletcher was, at the time referred to, president, and Mr. Benson head master, of Lady Huntingdon's College at Trevecka, for the education of young men for the ministry. Speaking of Mr. F.'s devotional habits, Mr. Benson exclaims, "My heart kindles while I write. Here it was that I saw, shall I say, an angel in human flesh? I should not far exceed the truth if I said so. . . . After speaking awhile in the school-room, he used frequently to say, 'As many of you as are athirst for this fullness of the Spirit, follow me into my room.' On this, many of us have instantly followed him, and there continued for two or three hours, wrestling like Jacob for the blessing, praying one after another till we could bear to kneel no longer. This was not done once or twice, but many times. And I have sometimes seen him on these occasions, once in particular, so filled with the love of God, that he could contain no more, but cried out, 'O my God, withhold thy hand, or the vessel will burst.' But he afterward told me he was afraid he had grieved the Spirit of God; and that he ought rather to have prayed that the Lord would have enlarged the vessel, or have suffered it to break, that the soul might have had no further bar or interruption to its enjoyment of the Supreme Good. In this he was certainly right. For, as Mr. Wesley has observed, the proper prayer on such an occasion would have been,—

'Give me the enlarged desire,
And open, Lord, my soul,
Thy own fullness to require,
And comprehend the whole!
Stretch my faith's capacity
Wider and yet wider still:
Then with all that is in thee
My ravish'd spirit fill.'"

Hymn 365. "Come, Holy Ghost, all quick'ning fire."—*C. Wesley.*

This is entitled "To the Holy Ghost," and refers to his divine operations in the hearts of believers. Is there not a plethora of meaning in verse 4?

"My *peace*, my *life*, my *comfort*, Thou,
My *treasure*, and my *all* thou art!
True *witness* of my sonship now,
Engraving *pardon* on my heart;
Seal of my sins in Christ forgiven,
Earnest of love, and *pledge* of heaven."

Hymn 366. "Father of everlasting grace."—*C. Wesley.*

First of "Hymns for Whitsunday," containing eight stanzas; second to fifth omitted. The second stanza reads thus,—

"Thou hast the prophecy fulfill'd,
The grand orig'nal compact seal'd,
For which thy word and oath were join'd:
The promise to our fallen head,
To every child of Adam, made,
Is now pour'd out on all mankind."

Hymn 367. "I want the Spirit of power within."—*C. Wesley.*

"Groaning for the Spirit of Adoption." The first stanza excluded.

Hymn 368. "O Love, I languish at thy stay!"—*C. Wesley.*

"Desiring to love." This fine hymn presents to our

view, says Mr. Burgess, "in a great variety of figures and images, the nature and the blessedness of pure and undefiled religion. Its very essence is love—the love of God shed abroad in our heart by the Holy Ghost given to us; it is Christ in us, the hope of glory; and he who secures this religion, will find in it all that he needs, for body and for soul, for time and for eternity."

HYMN 369. "O great mountain, who art thou?"—*C. Wesley.*

"Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain: and he shall bring forth the head-stone thereof with shoutings, crying, Grace, grace, unto it," &c. *Zech.* iv, 7–10. First two stanzas omitted from the *second part,* which originally was a separate hymn.

HYMN 370. "Pris'ners of hope, lift up your heads."—*C. Wesley.*

"The word of our God shall stand for ever." *Isaiah* xl, 8. Five stanzas, namely, third, fourth, sixth, seventh, and ninth, omitted; the last of which is as follows:—

> "Faithful and true, we now receive
> The promise ratified by thee:
> To Thee the *when* and *how* we leave,
> In time and in eternity;
> We only hang upon thy word,
> 'The servant shall be as his Lord.'"

Verse 5 contains some admirable directions to earnest seekers of full redemption, and urges them to *lay hold on,* and *wrestle with, Christ in mighty prayer,* until they shall prevail, and obtain the answer to their petitions.

HYMN 371. "Let not the wise their wisdom boast."—*C. Wesley.*

"Let not the wise man glory in his wisdom, neither

let the mighty man glory in his might, let not the rich man glory in his riches." *Jer.* ix, 23.

HYMN 372. "Lord, in the strength of grace."—*C. Wesley.*

"Who is willing to consecrate his service this day unto the Lord?" 1 *Chron.* xxix, 5.

HYMN 373. "O God, what off'ring shall I give?"—*J. Wesley.*

A translation from the *German*, entitled, "A Morning Dedication of ourselves to Christ." The first stanza, which has been left out of the Hymn-book, reads thus,—

"Jesus, thy light again I view,
Again thy mercy's beams I see,
And all within me wakes anew,
To pant for thy immensity:
Again my thoughts to thee aspire,
In fervent flames of strong desire."

This is a composition of very great poetical excellence and merit. To persons "professing godliness," who are fond of adorning themselves in "gold and costly apparel," verses 4 and 5 are particularly interesting and applicable, as they describe a still more *costly dress*, even the *robe of righteousness*, in which consists our *likeness* to Christ—the only *adorning* in which a Christian should glory,—

"Than gold and pearls more precious far,
And brighter than the morning star."

HYMN 374. "Father, into thy hands alone."—*C. Wesley.*

"Concerning the Sacrifice of our Persons." The sentiments of this hymn are in unison with Dr. Brevint, in the following extracts:—"And if it please Thee to use the power thou hast over dust and ashes, over weak flesh and blood, over a brittle vessel of clay, over

the work of thine own hands; lo, here they are, to suffer also thy good pleasure." "Hereafter no man can take away anything from me; no life, no honor, no estate: since I am ready to lay them down, as soon as I perceive thou requirest them at my hands."—*The Christian Sacrament and Sacrifice.*

HYMN 375. "Father, to thee my soul I lift."—*C. Wesley.*

"It is God which worketh in you both to will and to do." *Phil.* ii, 13.

HYMN 376. "Thou, Jesus, thou my breast inspire."—*C. Wesley.*

The last two of *nine* stanzas, entitled, "For a Person called forth to bear his Testimony." The hymn in the Wesleyan collection, commencing,

"Thy power and saving grace to show,"

is composed of verses 5, 6, and 7, of the same poem. Verse 1,—

"And touch my lips with hallow'd fire."

"Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." *Isa.* vi, 6, 7.

HYMN 377. "When all thy mercies, O my God."—*Addison.*

The subject of this beautiful hymn is *Gratitude.* Three stanzas, 8, 9, and 12, have been omitted from the Hymn-book. They are as follow:—

"When worn with sickness, oft hast Thou
With health renew'd my face;
And when in sins and sorrows sunk,
Revived my soul with grace.

"Thy bounteous hand with worldly bliss
Has made my cup run o'er,
And in a kind and faithful friend
Has doubled all my store.

"When nature fails, and day and night
Divide thy works no more,
My ever grateful heart, O Lord,
Thy mercy shall adore."

"If gratitude is due from man to man," says the author of this hymn, "how much more from man to his Maker? The supreme Being does not only confer upon us these bounties which proceed more immediately from his hand, but even those benefits which are conveyed to us by others. Every blessing we enjoy, by what means soever it may be derived upon us, is the gift of Him who is the great Author of good, and Father of mercies."—*The Spectator*, No. 453.

HYMN 378. "Vain, delusive world, adieu!"—*C. Wesley.*

"I am determined not to know anything among you save Jesus Christ and him crucified." 1 *Cor.* ii, 2. Four stanzas, 3, 5, 6, 9, excluded. Stanza 6 reads thus,—

"What though earth and hell engage
To shake my soul with fear,
Calmly I defy the rage
Of persecution near;
Suff'ring faith shall brighter glow,
As gold when in the furnace tried:
Only Jesus will I know,
And Jesus crucified."

HYMN 379. "With joy we meditate the grace."—*Watts.*

"Christ's Compassion to the Weak and Tempted." *Heb.* iv, 15, 16; v, 7; *Matt.* xii, 20. The second stanza omitted.

HYMN 380. "Jesus, my all, to heaven is gone."—*Cennick.*

"Following Christ, the Sinner's Way to God." The author wrote the last line of verse 3 thus,—

"Because I *could not cease* from sin;"

line second, verse 4, thus,—

"I *sinn'd and stumbled but* the more;"

and verse 5, as follows,—

"Lo! glad I come, and thou, *dear* Lamb,
Shall take me to thee *as* I am;
Nothing but sin *I thee can* give,
Yet help me, and thy praise I'll live."

Three stanzas, 3, 4, 5, rejected from the Hymn-book, are inserted here:—

"No stranger may proceed therein,
No lover of the world and sin;
No lion, no devouring care,
No rav'nous tiger, shall be there.

"No: nothing may go up thereon
But trav'ling souls, and I am one:
Wayfaring men, to Canaan bound,
Shall only in the way be found.

"Nor fools, by carnal men esteem'd,
Shall err therein; but they, redeem'd
In Jesus' blood, shall show their right
To travel there, till heaven's in sight."

HYMN 381. "My God, my portion, and my love."—*Watts.*

"God my only Happiness." *Psa.* lxxiii, 25. The poet wrote the second line of verse 8 thus,—

"And grasp in all the *store.*"

HYMN 382. "Children of the heavenly King."—*Cennick.*

"The Love-Feast," containing twelve stanzas; the

first, second, fourth, seventh, and eighth of which, compose our hymn. The author wrote the second line of verse 1 thus,—

"As *ye* journey *sweetly* sing."

Of the omitted stanzas, the following are 5 and 6:—

"Shout, ye little flock! and, blest,
You on Jesus' throne shall rest:
There your seat is now prepared,
There your kingdom and reward.

"Lift your eyes, you sons of light,
Zion's city is in sight!
There our endless home shall be,
There our Lord we soon shall see."

Hymn 383. "How do thy mercies close me round!"—*C. Wesley.*

This is a beautiful evening hymn, entitled, "At lying Down." The last two stanzas excluded:—

"Wherefore in confidence I close
My eyes, for thine are open still;
My spirit, lull'd in calm repose,
Waits for the counsels of thy will.

"After thy likeness let me rise,
If here thou will'st my longer stay;
Or close in mortal sleep mine eyes,
To open them in endless day."

The sense of the second line of the fourth stanza is almost entirely destroyed by the improper pointing. It reads,

"Jesus protects; my fears begone:
What can the Rock of ages move!"

as though a question were asked as to what the rock of ages had the power of moving. The exclamation point at the end of the line is favorable to this application. There should be an exclamation point after

What. The expression is one of surprise. The *fears* mentioned in the first line had troubled the subject, and, aroused to a sense of his situation, he was surprised that he should have suffered his confidence to be shaken. Recovered from the effects of his fear, he exclaims :—

"Jesus protects; my fears begone!
What! can the Rock of ages move?"

and, as if the answer were returned, "No; he never can," the subject becomes composed, and calmly says,—

"Safe in thine arms I lay me down,
Thine everlasting arms of love."

HYMN 384. "Commit thou all thy griefs."
HYMN 385. "Give to the winds thy fears."—*J. Wesley.*

These two hymns are parts of the same composition, entitled, "Trust in Providence;" and is a translation from the *German* of PAUL GERHARD. The sentiments of these hymns are admirable, as the diction is appropriate and striking.

HYMN 386. "God of my life, whose gracious power."—*C. Wesley.*

A noble hymn of fifteen stanzas, entitled, "At the Approach of Temptation." Ours is composed of verses 1, 2, 9, 11, 14, 15; two more, 5 and 6, among the very best, are inserted in the Wesleyan collection :—

"Oft hath the sea confess'd thy power,
And given me back at thy command;
It could not, Lord, my life devour,
Safe in the hollow of thy hand.

"Oft from the margin of the grave
Thou, Lord, hast lifted up my head;
Sudden I found thee near to save;
The fever own'd thy touch, and fled!"

These stanzas are not more interesting on account of their personal allusions to remarkable providences, both on land and on sea, in the life of the poet, than for the force and pathos of their sentiments. What can exceed in sublimity the last of the above lines? It is equaled only by the sweet singer of Israel himself:—

> "*The sea saw it, and fled!*
> Jordan was driven back!"—*Psalm* cxiv, 3.

The last line of the second stanza, as quoted above, is a beautiful allusion to the healing of Peter's wife's mother: "And when Jesus came into Peter's house, he saw his wife's mother laid, and sick of a fever. And he touched her hand and the fever left her: and she arose and ministered unto them." *Matt.* viii, 14, 15.

Hymn 387. "Though troubles assail, and dangers affright."
Newton.

This beautiful hymn, although composed in a very gladsome strain, and lively meter, is founded upon, perhaps, the most painful and heart-affecting incident recorded in the Bible; that of Abraham presenting to God his son Isaac as a burnt-offering: "And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood; but where is the lamb for the burnt-offering?" Then follows Abraham's answer, which constitutes the *burden* of the hymn: "And Abraham said, My son, *God will provide.*" *Gen.* xxii, 7, 8. But the lively measure is in nowise inconsistent with the strains, which affirm reliance upon God in every trial, with the assurance that he is all-sufficient, and is ever at hand to provide for the wants of his servants. The sentiments are such as will always inspire

the Christian heart with a desire cheerfully to submit to the will of its heavenly Guide.

HYMN 388. "The Lord my pasture shall prepare."—*Addison.*

"The person who has a firm trust on the supreme Being is powerful in *his* power, wise in *his* wisdom, happy by *his* happiness. He reaps the benefit of every divine attribute, and loses his own insufficiency in the fullness of infinite perfection. To make our lives more easy to us, we are commanded to put our trust in Him who is thus able to relieve and succor us; the divine goodness having made such a reliance a duty, notwithstanding we should have been miserable had it been forbidden us."

"David very beautifully represented this steady reliance on God Almighty in his twenty-third Psalm, which is a kind of pastoral hymn, with those allusions which are usual in that kind of writing. As the poetry is very exquisite, I shall present my reader with the following translation of it:—

'The Lord my pasture shall prepare,'" &c.*

HYMN 389. "God moves in a mysterious way."—*Cowper.*

The paradoxical title to this hymn is, "Light shining out of Darkness;" but it is in keeping both with the sentiments of the hymn and the occasion of its composition—the eve of a violent attack of a hypochondriacal complaint, to which the poet was subject, and which deprived him of the use of his intellect. Mr. Montgomery says, this "is a lyric of high tone and character, and rendered awfully interesting by the cir-

* See "The Spectator," No. 441.

cumstances under which it was written—in the twilight of departing reason."

The following circumstances connected with the composition of this hymn, though not related by any of Cowper's biographers with whom we are acquainted, are, we believe, generally held to be authentic in England. When under the influence of the fits of mental derangement to which we have alluded, he most unhappily, but firmly, believed that it was the divine will that he should drown himself in a particular part of the river Ouse. Calling one evening for a post-chaise, he ordered the driver to take him to that spot, which he readily undertook to do, as he well knew it. On this occasion, however, several hours were consumed in seeking it, and utterly in vain. The man was forced to admit that he had entirely lost his road. The snare was thus broken, Cowper escaped the temptation, returned to his home, and immediately sat down and wrote a hymn which has ministered comfort to thousands, and will probably do so for generations to come.

Mr. Watson, who in taste and talents was perhaps not inferior to either Cowper or Montgomery, though not a poet himself, has detected a *spot* on the *disc* of this almost perfect poem. "Cowper's fine hymn on Providence," he remarks, "is greatly improved by omitting the stanza:—

> 'His purposes will ripen fast,
> Unfolding every hour;
> The bud may have a bitter taste,
> But sweet will be the flower.'

This is a figure not only not found in sacred inspired poetry, but which has too much prettiness to be the vehicle of a sublime thought, and the verse has more-

over the fault of an absurd antithesis, as well as a false rhyme."—*Life of Wesley*, p. 277.

A literary friend, who is himself a poet, has furnished us with the following observations in reference to the foregoing criticism :—

"In this *critique* Mr. Watson is doubtless a little hypercritical, as is proved by his reference to the false rhyme. The rhyme is not sufficiently *false* to be condemned in a just criticism. It is certainly allowable to rhyme *taste* with *fast*, though the rhyme is not by any means perfect. Nor does the absurdity of the antithesis so plainly appear; at least, not in the antithesis itself, although Mr. Watson may have imagined great absurdity in *tasting* a bud to ascertain its bitterness. Truth, however, is on the side of the poet. The bud of the sweetest flower *has* a 'bitter taste.' The comparison of the unfolding purposes of divine Providence with the ripening of a bud into the flower, and the satisfactory change produced, is, by no means, so far-fetched as to merit condemnation. The poet is describing the manner of God's dealing with his people, allowing the clouds of temptation and adversity sometimes to overshadow them. He says of these clouds that they

> 'Are big with mercies, and shall break
> In blessings on your head;'

and for the encouragement of the afflicted person he tells him that

> 'Behind a frowning providence
> He [God] hides a smiling face.'

His idea is, that God has a purpose in every trial that he permits his chosen to endure, and that that purpose is the improvement and happiness of the tried. The

progress of the trial is indicated in the unfolding purposes of Providence, and the end of it, in the ripening of the bud into the flower. As the trial progresses, and the purposes are unfolded to the subject, he understands the use for which they were designed, and, knowing that he shall receive benefit in the end, he is satisfied. The trial may be bitter, but the end of it shall be sweet. The adversity may be hard to bear, but when it passes, if faithful to God throughout the affliction, he shall enjoy happiness in the improvement he shall experience. He shall possess additional pleasure in his increased confidence in God :—

> 'The bud may have a bitter taste,
> But sweet will be the flower.'

If there is a blemish in the stanza, it is so slight that no dignified criticism could condemn it on account of it." We express no opinion.

HYMN 390. "Away, my unbelieving fear!"—*C. Wesley.*

This is a beautiful versification of *Hab.* iii, 17–19. "While the poet confines himself to the metes and bounds of the prophet, he is strictly orthodox, as in the first four quatrains; but when he begins spiritualizing, he 'leans too much' toward Calvinism, the hymn having been written at that period when C. Wesley was not sufficiently guarded on that subject. For this reason, J. Wesley would not allow the hymn a place in the British book; and for the same reason, the latter moiety has been omitted, 639, new book, (Methodist Episcopal Church, South,) leaving a perfect hymn. In the celebrated controversy between Mr. Hill and J. Wesley, the former quoted the part now excluded, (verses 3 and 4,) to fasten Calvinism upon

his opponent, who dexterously cast the *onus* on C. Wesley."* Mr. Fletcher, after attempting to apologize for the verses in question, remarks: "Nevertheless, as some expressions in this hymn are not properly guarded, the pious author will forgive me, if I transcribe a part of a letter which I lately received from him: 'I was once on the brink of Antinomianism, by unwarily reading Crisp and Saltmarsh. Just then, warm in my first love, I was in the utmost danger, when Providence threw in my way Baxter's treatise, entitled, "A Hundred Errors of Dr. Crisp demonstrated." My brother was sooner apprehensive of the dangerous abuse which would be made of our unguarded hymns and expressions, than I was.'"—*Fletchers Works*, vol. i, p. 185.

HYMN 391. "Peace, troubled soul, thou need'st not fear."

"Seek ye the kingdom of God, and all these things shall be added." *Luke* xii, 31. This hymn was inserted in the "Pocket Hymn-book," published by Bishops Coke and Asbury. Author unknown.

HYMN 392. "Come on, my partners in distress."—*C. Wesley.*

"The Trial of Faith." "Christ also suffered for us, leaving us an example." 1 *Peter* ii, 21. The third stanza omitted. Mr. Montgomery says this hymn "anticipates the strains, and is written almost in the spirit, of the church triumphant."

HYMN 393. "Jesus, great Shepherd of the sheep."—*C. Wesley.*

"For Believers." The last stanza rejected.

* See Southern Methodist Quarterly Review, vol. ii, p. 100.

HYMN 394. "Master, I own thy lawful claim."—*C. Wesley.*

"And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me." *Luke* ix, 23. Eleven stanzas, of which 1, 2, 3, 10, and 11, compose our hymn. Verse 4 reads thus,—

"Reason, blind leader of the blind,
No more my sinking soul shall stay,
The wisdom of the carnal mind—
That broken reed—I cast away;
And stand by trusting in Thy might,
And follow thy unerring light"

HYMN 395. "Cast on the fidelity."—*C. Wesley.*

From the "Family Hymns." Each of the last four lines of verse 2 contains a spirited and beautiful personification:—

"*Mercy* to my rescue flew,
And *Death* ungrasp'd his fainting prey:
Pain before thy face withdrew,
And *Sorrow* fled away."

HYMN 396. "Thou Lamb of God, thou Prince of peace."
J. Wesley.

"In Affliction or Pain:" a translation from the *Ger-*

HYMN 397. "Eternal Beam of light divine."—*C. Wesley.*

"In Affliction." The prosopopœia in the fourth verse, in which the passions, grief, fear, and care, are represented as vanishing before the presence of the "Rock of ages," like mists before the noontide heat, is in the highest strain of sublimity:—

"Be thou, O Rock of ages, nigh!
So shall each murm'ring thought be gone;
And grief, and fear, and care, shall fly,
As clouds before the mid-day sun."

HYMN 398. "The earth is the Lord's, and all it contains."
C. Wesley.

"Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." *Matt.* vii, 33. The last verse omitted.

HYMN 399. "Now I have found the ground wherein."—*J. Wesley.*

A translation from the *German* of ROTHE, entitled, "Redemption found." This, says Mr. Love, is "a glorious hymn," and "speaks the humble joy of a new-born soul. With what heartfelt exultation has many a poor mourning penitent, on first feeling the efficacy of the atonement, breathed out the language of this hymn! The first verse expresses his new-found confidence; the second embodies a deep sense of the tender compassion of God the Father; the third seems an enraptured contemplation of the love of Christ. The last two lines of the third stanza,

'While Jesus' blood, through earth and skies,
Mercy, free, boundless mercy, cries!'

contain a highly exhilarating sentiment, and have a striking association. These were almost the last words of Mr. Fletcher, of Madeley, whose impression in the hour of death of the truths they contain was so strong, that his feeble voice re-echoed the word 'boundless,' 'boundless,' with surprising energy."—*Records of Wesleyan Life.*

HYMN 400. "Soldiers of Christ, arise."—*C. Wesley.*

A spirited paraphrase and versification of *Ephesians* vi, 10–18: "Put on the whole armor of God," &c., in which the Christian's heavenly warfare is vividly depicted. Sixteen double stanzas; 5, 6, 9, and 10, omitted. The first two lines of part third should be written thus,—

"In fellowship—alone—
To God with faith draw near."

Here are two of the excluded stanzas:—

"Still let your feet be shod,
Ready his will to do;
Ready in all the ways of God,
His glory to pursue;
Ruin is spread beneath,
The gospel-greaves put on,
And safe through all the snares of death
To life eternal run."

"Brandish in faith till then
The Spirit's two-edged sword,
Hew all the snares of fiends and men
In pieces with the Word;
'Tis written'—this applied,
Baffles their strength and art,
Spirit and soul with this divide,
And joints and marrow part."

HYMN 401. "Hark! how the watchmen cry!"—*C. Wesley.*

"For the Watchnight," containing twelve double stanzas; 3, 5, 11, and 12, excluded. This is a noble hymn, breathing the true spirit of the Christian warrior. In verse 4, of the first part, there is a roughness of expression which well accords with the sentiments expressed, as to the expulsion of the rebel angels from heaven:—

"From thrones of glory driven,
By flaming vengeance hurl'd,
They throng the air, and darken heaven,
And rule the lower world"

It has been thought that there is some incongruity in the union of epithets in the following lines of verse 3, second part:—

"Jesus, the *meek*, the *angry* Lamb,
A *lion* is in fight;"

but it must be remembered that the Lamb of God, and the *Lion* of the tribe of Judah, are one and the same; and that in the same portion of Scripture, in which we read of the Lamb slain, we also read of the *wrath* of the Lamb. *Rev.* vi, 16, 17.

The next two lines of the same verse are remarkable,—

"By all hell's host withstood,
We all hell's host o'erthrow."

Here, says Mr. Burgess, "instead of the regular movement of three iambuses, each consisting of a short syllable followed by a long one, we have, in the first line, an iambus, a spondee, an iambus; in the second line, an iambus and two spondees,—

'By āll | hēll's hōst | wĭthstōod
Wĕ āll | hēll's hōst | ō'erthrōw.'

The three consecutive long syllables—āll hēll's hōst—comprising two strongly aspirated words—hell's—host—give an appropriate harshness to these lines, so that it is somewhat difficult to read them, and we are compelled to do it in a slow, cautious, and solemn way, admirably comporting with the idea of a laborious and successful opposition to our spiritual foes."

HYMN 402. "When I can read my title clear."—*Watts.*

"The Hope of Heaven our Support under Trials on Earth." The first two lines of this delightful little hymn,

> "When I can read my title clear
> To mansions in the skies,"

have furnished Cowper with an idea, in his parallel between Voltaire and the poor cottager. In that exquisite piece of eloquence and poetry, the melancholy poet has not only taken the thought, but adopted the expression of Watts. He is speaking of the cottager, who, while she sits weaving at her door,

> "Just knows, and knows no more, her Bible true—
> A truth the brilliant Frenchman never knew;
> And in that charter *reads with sparkling eyes*
> *Her title to a treasure in the skies.*"

HYMN 403. "Equip me for the war."—*C. Wesley.*

"On God's Everlasting Love," embracing *fifty-two* quatrains, of which 3, 4, 5, 6, 13, 14, compose our hymn. This long poem was written at a time when doctrinal controversy waxed warm between Arminians and Calvinists, in relation to the "five points;" and many of the omitted verses contain what at this day would be considered "hard thoughts." Take, as a specimen, one double stanza, the fifteenth, in which Satan is made to speak of God's love to "his little ones:"—

> "He gives them *damning grace*,
> To raise their torments higher,
> And makes his shrieking children pass
> To Moloch through the fire;
> He doom'd their souls to death
> From all eternity:
> This is the wisdom from beneath,
> That *horrible decree!*"

HYMN 404. "Saviour of all, what hast thou done."—*C. Wesley.*

"The Trial of Faith." 1 *Pet.* ii, 21. The second stanza excluded. This hymn ends finely.

HYMN 405. "Surrounded by a host of foes."—*C. Wesley.*

"This is the victory that overcometh the world, even our faith." 1 *John* v, 4. If the first two lines of verse 2 must be considered hyperbolical, the rest are pre-eminently striking and beautiful.

HYMN 406. "Peace, doubting heart! my God's I am."—*C. Wesley.*

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." *Isa.* xliii, 2. A very excellent hymn, abounding in Scriptural images and metaphors, and full of instruction and encouragement for the children of God.

HYMN 407. "O God, my hope, my heavenly rest."
HYMN 408. "To thee, great God of love, I bow."—*C. Wesley.*

These two fine hymns are found under the head, "For a Preacher of the Gospel."

HYMN 409. "O God, thy faithfulness I plead."—*C. Wesley.*

The title of this is, "In Temptation." Three stanzas, 2, 3, and 8, omitted.

HYMN 410. "Fondly my foolish heart essays."—*C. Wesley.*

The last four of fourteen stanzas, entitled, "In Desertion or Temptation." Verses 5, 6, and 8, graphically portray the feelings so often experienced by the tempted follower of Christ, even when engaged in the solemn and important acts of prayer and praise; while the last

two lines of verse 8 contain a very striking, though humiliating, thought:—

"My feeble knees I bend again,
My drooping hands again I rear:
Vain is the task, the effort vain,
My heart abhors the irksome prayer.

"Oft with thy saints my voice I raise,
And seem to join the tasteless song;
Faintly ascends th' imperfect praise,
Or dies upon my thoughtless tongue.

"Nigh with my lips to thee I draw,
Unconscious at thy altar found;
Far off my heart; nor touch'd with awe,
Nor moved—*though angels tremble round!*"

Hymn 411. "And are we yet alive."—*C. Wesley.*

"For Christian Friends;" the last stanza rejected. In verse 3 we have these lines,—

"Which saves us to the uttermost,
Till we can sin no more."

In other hymns we find similar expressions, as in

85. "Take the power of sin away."
358. "Without committing sin shall live,
Shall live to God at last."

In reference to such strong expressions as these, what we are to understand the poet as meaning, doubtless, is, that all the remaining corruption and depravity of our hearts being destroyed, there is nothing left within likely to betray us into sin. For, says Mr. Burgess, "if more than this be intended, it should be remembered, that, in all who are in a state of probation, the power of sinning is co-ordinate with the power of obeying; the one cannot exist without the other. To take

away, absolutely, the power of sinning, would be to deprive us of our free agency, and, of course, to destroy our accountability."

HYMN 412. "Come away to the skies."—*C. Wesley.*

This hymn was written by the author on the occasion of his wife's birthday.

HYMN 413. "Come, let us anew Our journey pursue."—*C. Wesley.*

The title of this hymn is, "On a Journey."

HYMN 414. "Come, let us ascend."—*C. Wesley.*

"For Christian Friends." When, says Mr. Fletcher, "the triumphal chariot of perfect love *gloriously* carries you to the top of perfection's hill; when you are raised far above the *common* heights of the perfect; when you are almost translated into glory, like Elijah; then you may sing *this* hymn."—*Works,* vol. ii, p. 668.

HYMN 415. "Try us, O God, and search the ground."
C. Wesley.

"A Prayer for Persons joined in Fellowship." An expression in verse 2 has by some been deemed objectionable,—

> "When to the right or left we stray
> Leave us not comfortless."

"This," says Mr. Burgess, "might be supposed to mean, when we are wandering in the paths of disobedience, let us have comfort; and thus understood, it would be favorable to the Antinomian heresy. To expect comfort in the paths of sin is presumption and folly, for which not the least warrant can be found in Holy Scripture. But this could not be the poet's mean-

ing. All that he intended was to pray, that, if at any time we should unhappily turn aside from the right way, we may not be left in that wretched and comfortless condition; that God may not abandon us, but may still strive with us by his good Spirit, and lead us back into the right way, the way of obedience, the way of peace."

HYMN 416. "Thou God of truth and love."—*C. Wesley.*

"For Christian Friends;" the last stanza omitted.

HYMN 417. "Father of our dying Lord."—*C. Wesley.*

"For the Day of Pentecost."

HYMN 418. "Jesus, united by thy grace."—*C. Wesley.*

"A Prayer for Persons joined in Fellowship." This is the last part of hymn 415. In verses 7, 8, and 9, there is a recognition of three separate states of existence—earth, paradise, and heaven—and we are informed that being *made perfect first in love*, the soul will *scarcely know* its change from one state to another, the highest enjoyment in each being the *same;* though we must not suppose the poet meant in the same *degree* :—

"Yet when the fullest joy is given,
The same delight we prove;
In earth, in paradise, in heaven,
Our all in all is love."

HYMN 419. "Jesus, Lord, we look to thee."—*C. Wesley.*

The appropriate title of this delightful hymn is, "For a Family." A household whose character is delineated in these stanzas, may indeed be said to belong

"To the family above."

HYMN 420. "Come, and let us sweetly join."—*C. Wesley.*

"The Love-feast;" in *six parts*, containing twenty-two double stanzas; the last two parts omitted.

HYMN 421. "Come, let us use the grace divine."—*C. Wesley.*

"Come, and let us join ourselves to the Lord, in a perpetual covenant that shall not be forgotten." *Jer.* l, 5. This is usually denominated *The Covenant Hymn*, and is used by the Methodist Episcopal Churches in the United States, at their solemn watchnight meetings, held on New-Year's eve, and continued until midnight, when, just at the departure of the old, and the commencement of the new, year, it is sung by the congregations, sometimes standing, but frequently on their knees. The Wesleyan societies in England, and elsewhere, generally hold similar services on the first sabbath in the new year, when the hymn is sung, and the societies are invited and encouraged publicly to renew their covenant with God.

HYMN 422. "Peace be on this house bestow'd."—*C. Wesley.*

This is entitled, "The Salvation."

HYMN 423. "Except the Lord conduct the plan."—*C. Wesley.*

"For a Family of Believers."

HYMN 424. "All thanks to the Lamb, who gives us to meet."
C. Wesley.

"For Christian Friends." Seven stanzas; our hymn being composed of 1, 2, and 7. Verse 2, of hymn 47, is taken from the same poem.

HYMN 425. "Watch'd by the world's malignant eye."—*C. Wesley.*

"Ought ye not to walk in the fear of our God, be-

cause of the reproach of the heathen our enemies." *Nehemiah* v, 9.

HYMN 426. "See, Jesus, thy disciples see."—*C. Wesley.*

"For Christian Friends;" the last two stanzas excluded.

HYMN 427. "Appointed by Thee, we meet in thy name."
C. Wesley.

"For Christian Friends:" six stanzas, the third and sixth of which form 1 and 3 of our hymn. Verse 2 is taken from hymn 424. It is evidently out of place in its present position; the connection of the other two stanzas being better without it.

HYMN 428. "Blest be the dear uniting love."—*C. Wesley.*

Eight stanzas, entitled, "At parting." The last line of verse 2 originally read,—

"And *do his work* below."

The two omitted stanzas, 5 and 6, are as follow:—

"While thus we walk with Christ in light,
Who shall our souls disjoin?
Souls, which himself vouchsafes t' unite
In fellowship divine!

"We all are one who him receive,
And each with each agree,
In him the One, the Truth, we live,
Bless'd point of unity."

HYMN 429. "Jesus, accept the praise."—*C. Wesley.*

"At the parting of Friends." Verses 5, 6, and 7, dwell upon the awfully terrific scenes which shall transpire at the destruction of the earth by fire, represent the redeemed soul shouting above the fiery void, and in

a *new world of righteousness and love,* looking for the restoration of the old *ruined earth and heaven.* The last line of verse 6 is in the highest strain of sublimity :—

> "These eyes shall see them fall,
> Mountains, and stars, and skies!
> These eyes shall see them all
> Out of their ashes rise!
> These lips His praises shall rehearse,
> *Whose nod restores the universe!*"

HYMN 430. "God of all consolation, take."
HYMN 431. "And let our bodies part."
HYMN 432. "Lift up your hearts to things above."—*C. Wesley.*

These three hymns are also on the subject of the *parting of friends;* and contain many delightful and consoling reflections. Three quatrains, 2, 3, and 4, have been omitted from hymn 430, the entire "second part" of 431, and six stanzas from 432.

Verse 11, hymn 430, is a paraphrase of *Rev.* vii, 9: "After this I beheld, and lo, a great multitude, which no man could number, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

HYMN 433. "Glory be to God above."
HYMN 434. "Saviour of sinful men."—*C. Wesley.*

These two are entitled, "At the Meeting of Friends." Three stanzas, 4, 5, and 6, omitted of hymn 433. The last two lines of verse 2, same hymn, were written by the author thus,—

> "Lasting comfort, steadfast hope,
> Solid joy, and settled peace."

From hymn 434 six double stanzas have been excluded.

Hymn 435. "Jesus, to thee our hearts we lift."
Hymn 436. "Jesus, we look to thee."
Hymn 437. "All praise to our redeeming Lord."—*C. Wesley.*

These are, "For Christian Friends." The last stanza has been omitted from hymn 436; and 3, 4, and 5, from 435. The following two excluded stanzas, from the latter hymn, have been inserted in the Wesleyan Hymn-book:—

"When stronger souls their faith forsook,
And lull'd in worldly, hellish peace,
Leap'd desp'rate from their guardian Rock,
And headlong plunged in sin's abyss;
Thy strength was in our weakness shown,
And still it guards and keeps thine own.

"All are not lost, or wander'd back;
All have not left thy church and thee:
There are who suffer for thy sake,
Enjoy thy glorious infamy,
Esteem the scandal of the cross,
And only seek divine applause."

Hymn 438. "Unchangeable, Almighty Lord."—*C. Wesley.*

"He that believeth shall not make haste." *Isa.* xxviii, 16. See hymn 357.

Hymn 439. "God of love, that hear'st the prayer."—*C. Wesley.*

"A Redemption Hymn:" six quatrains omitted.

Hymn 440. "Saviour of all, to thee we bow."—*C. Wesley.*

"If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." *Rev.* iii, 20. As faith is a receiving and appropriating, not a bestowing nor imparting, grace, there have been objections to the sixth verse,—

"The heavenly manna faith imparts."

The fourth stanza is rather puerile, and sinks below the author's level: the sentiment is much better expressed in the fifth. The original language of the last line, verse 4, is,—

"*And* rest in thy redeeming love;"

referring the "rest" to the Saviour; not "*who* rest," as we have it, referring to the church. The alteration in the old book, says an excellent critic, was probably made in ignorance of the poet's allusion, which is to that fine passage in Zephaniah, "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing."—*South. Meth. Quar.*, vol. ii, p. 104.

HYMN 441. "Centre of our hopes thou art."
HYMN 442. "Jesus, with kindest pity see."—*C. Wesley.*

These two hymns were written by the author for himself and brother. From the former the first stanza has been omitted. It reads thus,—

"Author of the peace unknown,
Lover of my friend and me,
Who of twain hast made us one
One preserve us still in thee;
All our heighten'd blessings bless,
Crown our hopes with full success."

The first line of verse 3 originally read,—

"Let us *both* together rise."

The author wrote the second line of the first stanza, hymn 442, thus,—

"*Two* souls that would be one in thee."

Part of the language of this hymn, it has been

thought by some, is ambiguous and transcendental to common minds.

HYMN 443. "Lo! what an entertaining sight."—*Watts.*

"Brotherly Love." *Psalm* cxxxiii. The poet wrote the first stanza thus,—

"Lo! what an entertaining sight
Are brethren that agree;
Brethren! whose cheerful hearts unite
In bands of piety!"

One verse, the third, has been omitted.

HYMN 444. "Father, at thy footstool see."—*C. Wesley.*

This hymn, like 441 and 442, was composed by the author with special reference to his brother and himself. He wrote the first two lines thus,—

"Father, at thy footstool see
Two who now are one in thee."

The last double stanza has been excluded. It is remarkable, and reads as follows:—

"Made like the first happy pair,
Let us here thy nature share,
Holy, pure, and perfect, be,
Transcript of the Trinity;
Foremost of created things,
Nearest the great King of kings;
Standing as at first we stood,
Made a little less than God!"

HYMN 445. "Blest are the sons of peace."—*Watts.*

"Communion of Saints; or, Love and Worship in a Family." *Psalm* cxxxiii. Four stanzas; the third omitted:—

"Thus when on Aaron's head
They pour'd the rich perfume,
The oil through all his raiment spread,
And pleasure fill'd the room."

HYMN 446. "Giver of concord, Prince of peace."—*C. Wesley.*

"Little Children, love one Another," is the title of this hymn, and evidently refers to some of the expressions of *St. John,* perhaps iv, 7. Three stanzas, 5, 6, 8, excluded, none of which is worth retaining.

HYMN 447. "Christ, from whom all blessings flow."—*C. Wesley.*

This is part the fourth, omitting two verses, of a poem in *six parts,* entitled, "The Communion of Saints," containing thirty-nine double stanzas.

HYMN 448. "Our friendship sanctify and guide."—*C. Wesley.*

This was written by the poet for himself and brother; which will account for the peculiar phraseology in the second verse:—

"What'er thou dost on *one* bestow,
Let *each* the *double* blessing know."

The double stanzas, 1, 5, 6, are omitted, all of which contain personal allusions to themselves. The last two are of so interesting a character that they must be inserted:—

"And if it be thy sovereign will,
Jesus, our hearts' desire fulfill;
Thou know'st, dear Lord, what we would say:
To thee the matter we submit,
But if thy wisdom deems it fit,
O call us *both at once* away.
Let both at once the summons hear,
And bless the welcome messenger,

The angel of thy latest grace:
Let both at once our souls resign
Into those gracious hands of thine,
And see at once thy glorious face.

"In thee together let us die,
Together mount above the sky,
Smooth-wafted on the angel's wings,
Together take the starry crown,
And sit with thee triumphant down,
Assessors of the King of kings;
Together on thy fullness feast,
In thee and in each other blest,
The social joys of heaven improve;
Sing the new song which ne'er shall end,
And jointly in thy praises spend
An everlasting age of love."

HYMN 449. "O Thou, our Husband, Brother, Friend."
C. Wesley.

A "Hymn of Intercession," containing nine stanzas, the last three excluded.

HYMN 450. "Come, wisdom, power, and grace divine."
HYMN 451. "O Saviour, cast a gracious smile."—*C. Wesley.*

These two are from "Hymns for the Use of Families."

HYMN 452. "Blest be the tie that binds."—*Fawcett.*

This hymn is entitled "Brotherly Love," and the sentiments delightfully accord with its import; it is a general and deserved favorite.

HYMN 453. "Holy Lamb, who thee confess."—*C. Wesley.*

From the "Family Hymns." Verse 3 exhibits a beautiful peculiarity in the occasional structure of the author's poetry, where the intensity of "wrestling

faith" is *shown* as well as expressed in the repetitions of the last three lines. Objections have been made to the closing lines of the hymn,—

"Till we on the sacred tree
Bow the head, and die like Thee."

HYMN 454. "Jesus, thy wand'ring sheep behold."
HYMN 455. "Lord of the harvest, hear."—*C. Wesley.*

These are, "A Prayer for Laborers:" 454 contains eleven stanzas, the last three excluded. Verse 10 is expressive of its origin:—

"To Thee for all men lifted up,
O let them still their witness bear;
And shouting from the mountain-top,
The Saviour of the world declare."

From 455 the last stanza has been rejected.

HYMN 456. "How beauteous are their feet."—*Watts.*

"The Blessedness of Gospel Times; or, The Revelation of Christ to Jews and Gentiles." *Isa.* lii, 2, 7–10; *Matt.* xiii, 16, 17. This is a fine hymn to be sung on missionary occasions.

HYMN 457. "Father, if justly still we claim."
HYMN 458. "On all the earth thy Spirit shower."—*More.*

"Upon the Descent of the Holy Ghost on the Day of Pentecost." Altered from DR. H. MORE, by John Wesley, and published with his and Charles's "Hymns and Sacred Poems," 1739. Both hymns are portions of the same poem; the first five stanzas of which are omitted.

HYMN 459. "Comfort, ye ministers of grace."—*C. Wesley.*

A paraphrase of the first five verses of the fortieth

chapter of *Isaiah*. Ten stanzas; the third, fourth, eighth, and ninth, excluded.

HYMN 460. "High on his everlasting throne."—*J. Wesley.*

"God's Husbandry:" a translation from the *German* of SPANGENBERG, who presented the original to Count Zinzendorf on his birthday, in the year 1734. It comprises thirteen double stanzas; the first, third, eighth, and thirteenth of which, compose our hymn. Mr. Montgomery, who inserted this hymn, omitting three double stanzas, into his "Christian Psalmist," says, though considerably abridged from the original, it contains "one of the most consistent allegories that can be found in verse, on the manner in which it has pleased God, by the ministry of the gospel, to reclaim a world from the desolation which sin hath made."

The first two lines of verse 7 should read thus,—

> "O multiply the sowers' seed,
> And fruit *we* every hour shall bear;"

making the pronoun refer to "sowers," and not to "seed," as in the Hymn-book.

HYMN 461. "Draw near, O Son of God, draw near."—*C. Wesley.*

The title of this is: "A Prayer for the Bishops;" ay! for the prelates of the English Establishment, "worthy successors" of the apostles. So here we have in our own Hymn-book, what does not appear in the Wesleyan collection, a hymn written in support of that doctrinal fable, *Apostolical succession.* But if there be any doubt as to the real meaning of the poet's language, just refer to the one omitted stanza. It is the fourth, and runs thus,—

"The worthy successors of those
Who first adorn'd the sacred line;
Bold let them stand before their foes,
And dare assert their right divine."

The third line of the first verse originally read,—

"Still in thy *falling church* appear."

HYMN 462. "Shall I, for fear of feeble man."
HYMN 463. "Saviour of men, thy searching eye."—*J. Wesley.*

These two hymns are a translation from the *German* of WINKLER, entitled, "Boldness in the Gospel." They bear internal evidence of having been composed during Mr. Wesley's mission to Georgia, and while he was suffering great persecution for the faithful manner in which he discharged his pastoral duties, by openly and fearlessly reproving sin. Hence, perhaps, the *title* of the hymns, and the peculiar language of the *first three stanzas* of hymn 462.

HYMN 464. "The Lord is King, and earth submits."—*C. Wesley.*

"He that believeth shall not make haste." *Isa.* xxviii, 16. (See hymn 357.) Verse 4,—

"Jesus, the woman's conq'ring Seed,
Though now the serpent bruise his *heel*,
Jesus shall bruise the serpent's *head*."

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy *head*, and thou shalt bruise his *heel*." *Gen.* iii, 15.

HYMN 465. "Are there not in the laborer's day."—*J. Wesley.*

"The Way of Duty the Way of Safety." One stanza, the second, omitted:—

"Not all the powers of earth can fright
A soul that walks with Christ in light;
He walks, and cannot fall:
Clearly he sees, and wins his way,
Shining unto the perfect day,
And more than conquers all."

Objection has been urged against the apparently boastful language with which the hymn closes:—

"My soul into thy hands I give,
And, if he can obtain thy leave,
Let Satan pluck me thence."

HYMN 466. "Go preach my gospel, saith the Lord."—*Watts.*

"The Apostles' Commission: or, The Gospel attested by Miracles." *Mark* xvi, 15, &c.; *Matt.* xxviii, 18, &c. Two stanzas, 3 and 5, excluded; the fifth is as follows:—

"He spake, and light shone round his head,
On a bright cloud to heaven he rode;
They to the furthest nations spread
The grace of their ascended God."

HYMN 467. "Jesus, the word of mercy give."—*C. Wesley.*

"Let thy priests be clothed with salvation, and let thy saints rejoice in goodness." 2 *Chron.* vi, 41. "Let them that love him be as the sun when he goeth forth in his might." *Judges* v, 31. Verses 1 and 2 are founded upon the former, 3, 4, 5, and 6, upon the latter, text; upon which the author has two more quatrains:—

"Such honor shall thy saints receive,
Who thee sincerely love;
Dispensers of thy gifts we live,
And general blessings prove;—

And when our useful course is run,
Enjoy thy kingdom given,
Bright as the uncreated sun
In the eternal heaven."

HYMN 468. "Jesus, the name high over all."—*C. Wesley.*

This was composed "after preaching—*in a Church,*" and contains twenty-two stanzas, of which 9, 10, 12, 13, 18, and 22, constitute our hymn. Of those excluded, 8 and 14 are subjoined: the latter is familiar to many, and highly appreciated; the former, also, has in it what will render it dear to the numerous admirers of the joint poet and pioneer of Methodism:—

"Thee I shall constantly proclaim,
Though earth and hell oppose;
Bold to confess thy glorious Name
Before a world of foes."

"O that my Jesus' heavenly charms
Might every bosom move!
Fly, sinner; fly into those arms
Of everlasting love."

HYMN 469. "Jesus, my strength and righteousness."
C. Wesley.

"For a Minister of Christ." Comprising nine double stanzas, the first three of which make our hymn. The last line of verse 4 should read,—

"With pitying love *look'd* down."

For the omitted stanzas see pages 146–7.

HYMN 470. "I the good fight have fought."—*C Wesley.*

"I have fought a good fight. I have kept the faith." 2 *Tim.* iv, 7.

HYMN 471. "Let Zion's watchmen all awake."—*Doddridge.*

"Watching for Souls in the View of the Great Account." *Heb.* xiii, 17. *For the Ordination of a Minister.* The first word of the fourth verse should be "All," not "And," as in the Hymn-book.

HYMN 472. "Steel me to shame, reproach, disgrace."—*C. Wesley.*

The last four of eight stanzas, entitled, "Boldness in the Gospel." This hymn breathes the confident expression of the dauntless ambassador of Christ, with his face set like flint, and a brow of adamant, to brave every difficulty in the faithful execution of his *high commission,* nor shrink to declare the "harshest truths" of the gospel. In two of the excluded stanzas, 3 and 4, he thus prays for a suitable preparation for his all-important work :—

"Now arm me for the threat'ning fight,
Now let thy power descend from high,
Triumphant in thy Spirit's might,
So shall I every foe defy.

"I ask thy help; by thee sent forth,
Thy glorious gospel to proclaim;
Be thou my mouth, and shake the earth,
And spread by me thy awful name."

HYMN 473. "Give me the faith which can remove."—*C. Wesley.*

One of our poet's excellent hymns, "For a Preacher of the Gospel." Eight stanzas: 1, 2, and 8, omitted; the last of which reads thus,—

"Or if, to serve thy church and Thee,
Myself be offer'd up at last,
My soul *brought through the purple sea,*
With those beneath the altar cast,
Shall claim the palm to martyrs given,
And mount a brighter throne in heaven."

The allusion in the third and fourth lines to *Rev.* vi, 9, is very beautiful and expressive: "And when he had opened the fifth seal, I saw *under the altar the souls of them that were slain for the word of God*, and for the testimony which they held."

In the second verse of the hymn, Mr. Wesley breathes a "strong desire" for a "calmly fervent zeal,"

> "To save poor souls out of the fire;
> To snatch them from the verge of hell;
> And turn them to a pard'ning God,
> And quench the brands in Jesus' blood."

There is a passage in the "Course of Time," which bears a strong resemblance to these lines. Pollok exclaims,—

> "——— the Holy One for sinners dies;
> The Lord of life for guilty rebels bleeds;
> Quenches eternal fire with blood divine."
>
> B. ii, l. 157, &c.

HYMN 474. "Jesus, thou soul of all our joys."—*C. Wesley.*

The title of this fine hymn is, "The True Use of Music," and is founded on 1 *Cor.* xiv, 15: "I will sing with the spirit, and I will sing with the understanding also." "Music," says Dr. Clarke, "*as a science*, I esteem and admire; but instruments of music *in the house of God* I abominate and abhor. This is the abuse of music; and I here register my protest against all such corruptions in the worship of the Author of Christianity. The late venerable and most eminent divine, the Rev. *John Wesley*, who was a *lover of music*, and an *elegant poet*, when asked his opinion of instruments of music being introduced into the chapels of the Methodists, said, in his terse and powerful manner, 'I have no objection to instruments of music in our

chapels, provided they are neither HEARD nor SEEN.' I say the same, though I think the expense of purchase had better be spared."—*Com. on Amos* vi, 5.

To the attention of all lovers of instrumental music, who are professors of religion, we would respectfully and affectionately recommend this hymn, especially the fifth verse:—

"Still let us on our guard be found,
And watch against the power of sound
With sacred jealousy:
Lest, haply, sense should damp our zeal,
And *music's charms* bewitch and steal
Our hearts away from Thee."

HYMN 475. "Once more we come before our God."—*Hart.*

"Before Preaching." Six stanzas; the last two omitted. They are as follow:—

"Bid the refreshing north wind wake,
Say to the south wind, blow;
Let every plant the power partake,
And all the garden grow.

"Revive the parch'd with heavenly showers,
The cold with warmth divine;
And as the benefit is ours,
Be all the glory thine."

The author wrote the third line, verse 3, "*Hoard up* the precious treasure;" and the last line, verse 4, "Produce *a copious* fruit."

HYMN 476. "Father of all, whose powerful voice."—*J. Wesley.*

A most beautiful and spirited paraphrase of the Lord's Prayer; and one of the few original poetical composures of the founder of Methodism. Mr. Wesley published this poem at the end of his sixth discourse

upon our Lord's Sermon on the Mount: it is also found in "Hymns and Sacred Poems," by J. and C. Wesley, 1742.

HYMN 477. "See how great a flame aspires."—*C. Wesley.*

This very animated and emphatic hymn was written "After preaching to the Newcastle Colliers," on the joyful occasion of the author's ministerial success, and that of his fellow-laborers, among that people. "Perhaps," says Mr. Jackson, "the imagery was suggested by the large fires which illuminate the whole part of that country in the darkest nights."

HYMN 478. "Jesus, the Conqu'ror, reigns."—*C. Wesley.*

This is found under the head, "Hymns for Believers," and contains sixteen double stanzas; the first six of which compose our hymn.

HYMN 479. "Jesus shall reign where'er the sun."—*Watts.*

"Christ's Kingdom among the Gentiles." *Psalm* lxxii. Second Part. Four quatrains omitted; sixth, seventh, and eighth of which, being the last of the Psalm, are as follow:—

"Blessings abound where'er He reigns;
The pris'ner leaps to lose his chains;
The weary find eternal rest,
And all the sons of want are blest.

"Where he displays his healing power,
Death and the curse are known no more;
In him the tribes of Adam boast
More blessings than their father lost.

"Let every creature rise, and bring
Peculiar honors to our King;
Angels descend with songs again,
And earth repeat the long Amen."

Hymn 480. "Arm of the Lord, awake, awake!"—*C. Wesley.*

The second part of a paraphrase, in two parts, of the fifty-first chapter of *Isaiah.* Five stanzas omitted. The personifications of *Death* and *Hell,* in the third, and of "sighing" *Grief,* in the fourth, verse, are very expressive; and when reading them we feel like joining "the ransomed seed," as they

> "Shouting their heavenly Sion gain,
> And pass through death triumphant home!"

Hymn 481. "Jesus, from thy heavenly place."—*C. Wesley.*

"The Lord dwelleth on high, and hath filled Sion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy times, and strength of salvation; the fear of the Lord is his treasure." *Isaiah* xxxiii, 5, 6.

The author wrote the sixth line of verse 2, and so it still reads in the English book, thus,—

> "Our *king's* peculiar treasure prove."

"Father Hitt, to suit it to republican America, altered the word, and we now pray that 'piety sincere' may prove the 'peculiar treasure' of our *land,* and that *it* may be inspired with 'humble love.'"—*Floy, M. E. Quar. Rev.,* 1844.

Hymn 482. "Happy soul, who sees the day."—*C. Wesley.*

A beautiful paraphrase and expansion of the twelfth chapter of *Isaiah.*

Hymn 483. "Glory to God, whose sovereign grace."—*C. Wesley.*

This hymn was written "For the Kingswood Colliers."

The last two stanzas, which are remarkable, have been excluded. They read thus,—

"Suffice that for the season past,
Hell's horrid language fill'd our tongues,
We all thy words behind us cast,
And lewdly sang the drunkard's songs.

"But O the power of grace divine!
In hymns we now our voices raise,
Loudly in strange hosannas join,
And blasphemies are turn'd to praise."

An explanation of these stanzas, as well as of some expressions in the former part of the hymn, namely, "senseless stories," "reprobates," "outcasts," will be found in the following extract from Dr. Southey's Life of Wesley:—"Near that city (Bristol) is a tract of country, called Kingswood; formerly, as its name implies, it had been a royal chase, containing between three and four thousand acres, but it had been gradually appropriated by the several lords whose estates lay round about its borders; and their title, which for a long time was no better than what possession gave them, had been legalized. The deer had long since disappeared, and the greater part of the wood also; and coal-mines having been discovered there, from which Bristol derives its chief supply of fuel, it was now inhabited by a race of people as lawless as the foresters, their forefathers, but far more brutal, and differing as much from the people of the surrounding country in dialect as in appearance. . . . When upon his last visit to Bristol, before his embarkation, Whitefield spoke of converting the savages, many of his friends said to him, 'What need of going abroad for this? have not we Indians enough at home? If you

have a mind to convert Indians, *there are colliers enough in Kingswood.*'"

HYMN 484. "Father of me and all mankind."—*C. Wesley.*

"Our Father which art in heaven, hallowed be thy name. Thy kingdom come." *Luke* xi, 2. This hymn comprises the first six quatrains of a paraphrase and enlargement on the Lord's Prayer, containing ten double stanzas.

HYMN 485. "All glory to God in the sky."
HYMN 486. "Father, our hearts we lift."—*C. Wesley.*

These two are "On the Nativity;" the former, in the estimation of Mr. John Wesley, was the best of his brother's *Nativity Hymns.*

HYMN 487. "All hail! happy day."

The authorship of this hymn is unknown; but it is found in Bishops Coke and Asbury's "Pocket Hymn-book."

In verse 3 there is an expression, which perhaps needs an explanation to make it clear to some minds:—

"And acknowledge him JAH, the I AM."

Also,

Hymn 270—"JEHOVAH, GREAT I AM."
Hymn 482—"JAH, JEHOVAH, is my Lord."
Hymn 484—"And glorify the great I AM."

Dr. Clarke, in his comment on Psalm lxviii, 4, "By his name JAH," says, "*Yah,* probably a contraction of the word *Yehovah;* at least, so the ancient versions understood it. It is used but in few places in the sacred writings. It might be translated, *The Self-existent.*"

HYMN 488. "Shepherds, rejoice, lift up your eyes."—*Watts.*

"The Nativity of Christ," from the author's "Lyric Poems."

HYMN 489. "While shepherds watch'd their flocks by night."
Tate and *Brady.*

A most delightful old pastoral, on the Nativity of our Lord. "There is," says the American editor of the "Christian Year," "much better poetry in the world than this: but it may be well doubted whether there are two other lines (the first two of the hymn) that will thrill as many hearts, or brighten as many eyes." The present writer *feels* the truth of these sentiments the more sensibly, from the fact that this precious old hymn is the first he ever remembers to have committed to memory, in the days of his childhood; and he cannot help associating it with all that is green, and sunny, and innocent, in young existence, and all that is real and glorious in Christian experience. O! it is a happy reflection, now that he is passing the meridian of life, to think that his first songs, like those of the angels on the morning of the nativity, were in praise of the Prince of peace. But this is not the place for such reflections.

HYMN 490. "Hark! the herald angels sing."—*C. Wesley.*

This is entitled, a "Hymn for Christmas-day," and contains ten quatrains, 7 and 10 being omitted, and the other eight thrown into four double verses. The author wrote the first two lines of the hymn as follow, which were altered by J. Wesley as they stand in the Hymn-book:—

"Hark! how all the welkin rings,
'Glory to the King of kings.'"

Hymn 491. "Mortals, awake, with angels join."—*Medley.*

"The Nativity of Christ." From this spirited poem two verses have been rejected, and 6, 8, and 9, have been transposed, forming 7, 5, and 6, in the Hymn-book. The omitted stanzas, 5 and 7, are subjoined:—

"Wrapp'd in the silence of the night,
The world in darkness lay,
When sudden, glorious, heavenly light,
Burst in a flood of day."

"O for a glance of heavenly love,
Our hearts and songs to raise!
Sweetly to bear our souls above,
And mingle with their lays."

Hymn 492. "Come, let us anew our journey pursue."
Hymn 493. "The Lord of earth and sky."
Hymn 494. "Sing to the great Jehovah's praise."—*C. Wesley.*

Three of our poet's inimitable "New-Year Hymns:" the first remarkable for the joyousness of the meter, and union of matter and manner; the second, a beautiful improvement and application of the Scripture parable of the "barren fig-tree;" and the third ends with a note worthy of the occasion and the theme:—

"Our residue of days or hours,
Thine, wholly thine, shall be;
And all our consecrated powers
A sacrifice to Thee;
Till Jesus in the clouds appear,
To saints on earth forgiven,
And bring the grand sabbatic year—
The jubilee of heaven!"

Hymn 495. "Where is my God, my joy, my hope."—*C. Wesley.*
Hymn 496. "We left our hearts to Thee."—*J. Wesley.*

The title of each of these is, "A Morning Hymn."

The former was undoubtedly written by C. Wesley, as it is found among his Poems; but the latter first appeared in a work containing original hymns by both brothers, and does not rhyme in the first and third lines of each verse. As there is not a single stanza known to be C. Wesley's with this defect, the hymn is, we believe, correctly attributed to his brother John, who was not so particular in this respect.

Hymn 497. "All praise to Him who dwells in bliss."—*C. Wesley.*

"An Evening Hymn." The following couplet, verse 1, has not, perhaps, been generally understood:—

> "Whose throne is darkness in th' abyss
> Of uncreated light."

"We suppose," says Dr. Summers, in a gloss on these lines, "the poet had his eye on such passages as the following: *I will appear in the cloud upon the mercy-seat.* Lev. xvi, 2. *The Lord hath said that he would dwell in thick darkness.* 2 Chron. vi, 1. *Clouds and darkness are round about him.* Psalm xcvii, 2. Compared with these: *Who coverest thyself with light as with a garment.* Psalm civ, 2. *Who only hath immortality dwelling in light which no man can approach unto, whom no man hath seen, nor can see.* 1 Tim. vi, 16. These opposing figures are finely expressive: 'light' represents the purity and glory of the divine character—the 'darkness' represents the incomprehensibility of the divine essence, the inscrutableness of Jehovah's designs, and the mysteries of his providence and grace. In regard to poetic machinery, clouds are usually employed to produce darkness. In the couplet in question, however, the darkness is produced by distance and dazzling splendor. Milton has crowded together

all those figures in that fine passage of Paradise Lost, book the third :—

> 'Thee, Father, first they sung, Omnipotent,
> Immutable, Immortal, Infinite,
> Eternal King: thee, Author of all being,
> Fountain of light, thyself invisible
> Amidst the glorious brightness where thou sitt'st
> Throned inaccessible, but where thou shedd'st
> The full blaze of thy beams, and, though a cloud
> Drawn round about thee like a radiant shrine,
> Dark with excessive bright thy skirts appear,
> Yet dazzle heaven, that brightest seraphim
> Approach not, but with both wings veil their eyes.'"

HYMN 498. "Giver and guardian of my sleep."—*C. Wesley.*

This hymn is entitled, "At Waking," and contains fourteen stanzas. Hymn 165 is the latter part of the same poem. The omitted stanzas are 4, 7, 8, 9, and 13. Verse 9 reads thus,—

> "Anger and lust thou wilt expel,
> And pride by stronger grace;
> They can in me no longer dwell,
> When Jesus fills the place."

HYMN 499. "When quiet in my house I sit."—*C. Wesley.*

"Thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." *Deut.* vi, 7.

HYMN 500. "Once more, my soul, the rising day."—*Watts.*

"A Morning Song." Two stanzas, the fourth and fifth, rejected

HYMN 501. "Lord, thou wilt hear me when I pray."—*Watts.*

"An Evening Psalm." *Psa.* iv, 3–5, 8.

HYMN 502. "Lord, in the morning thou shalt hear."—*Watts.*

"For the Lord's Day Morning." *Psa.* v. Eight stanzas; 4 and 5 transposed, and the last three omitted.

HYMN 503. "See how the morning sun."—*Scott.*

"A Morning Hymn;" containing seven verses; the fourth, fifth, and sixth, excluded. The hymn originally commenced, "See how the *mounting* sun," &c.

HYMN 504. "My God, how endless is thy love!"—*Watts.*

"A Song for the Morning or Evening." *Lam.* iii, 23; *Isaiah* xlv, 7.

HYMN 505. "Omnipresent God, whose aid."—*C. Wesley.*

The original of this beautiful hymn, entitled, "At lying down," contains eight stanzas; the first, fourth, and seventh of which, compose our hymn. Of the omitted verses, 5 and 8 are as follow:—

"Only tell me I am thine,
And thou wilt not quit thy right;
Answer me in dreams divine,
Dreams and visions of the night:
Bid my soul in sleep go on,
Restlessly its God desire;
Mourn for God in every groan,
God in every thought require."

"Or, if thou my soul require,
Ere I see the morning light,
Grant me, Lord, my heart's desire,
Perfect me in love to-night;
Finish thy great work of love,
Cut it short in righteousness;
Fit me for the realms above,
Change, and bid me die in peace."

HYMN 506. "Awake, my soul, to meet the day."—*Doddridge.*

Dr. Doddridge rose at five o'clock throughout the year; and he made the act of rising *an exercise of devotion* in this hymn, containing seven stanzas, which he entitled, "A Morning Hymn, to be sung at Awaking and Rising." It is said that with the words of the third verse—the sixth of the original—"*As, rising now,*" upon his lips, he sprang out of bed. Our hymn is composed of verses 1, 2, 6, and 7. As a specimen of the excluded stanzas, take the fourth,—

"My moments fly with winged pace,
And swift my hours are hurl'd;
And death with rapid march comes on
T' unveil th' eternal world."

HYMN 507. "Now from the altar of our hearts."—*Mason.*

This fine old hymn is entitled, "A Song of Praise for the Evening;" and is inserted here in its primitive purity, unalloyed by the alterations and emendations of modern critics:—

Now from the altar of my heart
Let incense flames arise,
Assist me, Lord, to offer up
Mine evening sacrifice.

Awake, my love; awake, my joy,
Awake, my heart and tongue;
Sleep not when mercies loudly call;
Break forth into a song.

Man's life 's a book of history,
The leaves thereof are days,
The letters, mercies, closely join'd,
The title is thy praise.

This day God was my sun and shield,
My keeper and my guide,
His care was on my frailty shown,
His mercies multiplied.

Minutes and mercies multiplied
Have made up all this day;
Minutes came quick, but mercies were
More fleet and free than they.

New time, new favors, and new joys,
Do a new song require;
Till I shall praise Thee as I would
Accept my heart's desire.

Lord of my time, whose hand hath set
New time upon my score,
Then shall I praise for all my time,
When time shall be no more.

Excepting the third verse, this certainly is one of the best specimens of sacred devotional poetry in the English language, whether regard be had to the thoughts contained in it, or to the manner of their expression. The poem has not the polish of a Pope, nor the elegance of a Wesley, both of whom our author preceded: but its diction is far before the prevailing style of the age; its sentiments are lofty, original, and uncommon; and the poem ends with a perfect epigram. The volume from which it was taken evidently furnished Watts and Wesley with some of their best thoughts; while in the *third* stanza of the above hymn is found the germ from which Dr. Franklin extracted the conception of his well-known *epitaph* upon himself, wherein he compares his body to "the cover of an old book, the contents torn out, and stripped of its lettering and gilding," &c.

Hymn 508. "Father, to thee I lift mine eyes."—*C. Wesley.*

Another of our poet's excellent hymns "For the Morning." The prayer contained in the third verse is admirable, and contains suitable petitions to be offered up to our Lord for his protection and blessing when we are about entering upon the duties of the day, or going out to mix with the world and its concerns. The last couplet is particularly expressive:—

> "Ever apprised of danger nigh,
> And when *to fight*, and when *to fly*."

Hymn 509. "Thus far the Lord hath led me on."—*Watts.*

"An Evening Hymn." *Psa.* lv, 8; iii, 5, 6; cxliii, 8. Two stanzas, 4 and 5, omitted. The former reads thus,—

> "In vain the sons of earth and hell
> Tell me a thousand frightful things:
> My God in safety makes me dwell
> Beneath the shadow of his wings."

Hymn 510. "O God, my God, my all thou art."—*J. Wesley.*

An exquisitely beautiful paraphrase of the sixty-third *Psalm*, being a translation from the *French*, by the *founder of Methodism*, entitled, "God our Portion." One stanza, the fourth, omitted. A late writer has noticed this hymn thus: "But there is one which stands pre-eminent, and which is almost unrivaled for its elevated devotional feeling, its rich evangelical sentiment, its simple elegance of language, and the accurate and beautiful manner in which, without any apparent effort, the poet has interwoven the thoughts and expressions of the Psalmist in his own sacred ode."—*Christian Miscellany*, 1846, p. 68.

HYMN 511. "God, only wise, almighty, good."
HYMN 512. "Father of lights, thy needful aid."—*C. Wesley.*

These are "Hymns for Parents," and inculcate some most excellent lessons for the proper government of a household; among which that contained in the sixth verse, hymn 511, on the training of children, is not perhaps the least important:—

"We would persuade their hearts t' obey;
With mildest zeal proceed;
And never take the *harsher way*,
When *love* will do the deed

The allusion, in the fourth verse, to the thread which guides a person in a labyrinth, and prevents him from missing his way and being lost, is very striking and beautiful:—

"And lend their youth *a sacred clew*
To find the Crucified."

From hymn 512 two quatrains, 7 and 8, are omitted.

HYMN 513. "How shall I walk my God to please."—*C. Wesley.*

"The Master's Hymn," containing seven stanzas; 4 and 5 excluded. Verse 4 is as follows,—

"A lion in my house, shall I
My tame inferiors terrify,
By fierce tyrannic sway;
Despotic as an Eastern prince,
By regal arguments convince,
Compel them to obey?"

Such treatment can only make, in the language of the next stanza, "slaves and hypocrites." But there is a "better way," and happy is every "master" of a family who can adopt as his own the closing language of the hymn:—

"Lowly and meek in heart, I see
The art of governing like thee
Is governing by love."

Hymn 514. "Come, Father, Son, and Holy Ghost."—*C. Wesley.*

This almost inimitable hymn was composed for, and doubtless originally sung "At the Opening of a School in Kingswood."* It has been brought as a charge, in effect, against Mr. John Wesley, that he preferred genuine piety, even when associated with ignorance, to irreligion, though adorned with learning and the adventitious importance which wealth alone too often confers; to assert this, however, is only saying that he had, in spirit, sat at the Saviour's feet, heard his word, and learned of him. But he saw no necessity for either; and therefore he prayed himself, and, by putting the words into his Hymn-book, instructed his societies and followers to pray, in the language of the fifth verse,—

"Unite the pair so long disjoin'd,
Knowledge and vital piety;
Learning and holiness combined,
And truth and love, let all men see,
In these, whom up to thee we give,
Thine, wholly thine, to die and live."

The fifth line of the second verse should read,—"Raised by the *nurture,*" not the "*nature,* of the Lord."

Hymn 515. "Master supreme, I look to thee."
Hymn 516. "I and my house will serve the Lord."
Hymn 517. "Father of all, by whom we are."—*C. Wesley.*

These are three of our poet's most excellent hymns

* For a description of the character of the Kingswood colliers, see remarks on hymn 483.

for *masters* and *parents;* and contain sentiments, which, if carried out in practical life, would be in the highest degree beneficial to all concerned in a household. They are affectionately recommended by the writer to all for whom they were written, feeling assured they cannot fail of having a beneficial tendency when properly and prayerfully used.

The first line of the fifth verse, hymn 515, originally read,—

"The servant faithful *and* discreet."

HYMN 518. "Captain of our salvation, take."—*C. Wesley.*

This is one of "Hymns for Children, and others of Riper Years."

HYMN 519. "The power to bless my house."—*C. Wesley.*

"And all the people departed, every man to his house; and David returned to bless his house." 1 *Chron.* xvi, 43. Two quatrains omitted.

HYMN 520. "God of my life, to thee."—*C. Wesley.*

This was composed by the author—"On his Birthday." Two stanzas, the fifth and seventh, have been excluded. On the last two lines of the hymn,

"Like Moses, to thyself convey,
And *kiss my raptured soul away,*"

Mr. Burgess remarks:—"This bold and singular idea is founded on a Jewish tradition, relative to the death of that eminent man, (Moses.) We read, (Deut xxxiv, 5,) that Moses died *according to the word of the Lord,* or, literally, from the Hebrew, at the mouth of Jehovah; which by some of the Jewish rabbins is inter-

preted as meaning, that God drew the soul or spirit of Moses out of his body with a kiss." Dr. Watts, in his "Lyric Poems," in the poem on "the death of Moses," has precisely the same idea:—

> "Softly his fainting head he lay
> Upon his Maker's breast;
> His Maker *kiss'd his soul away*,
> And laid his flesh to rest."

Some persons deem it improper to introduce such sentiments into the psalmody of the Christian church. We confess, to our mind, there is nothing objectionable in either of the above instances; but rather a most delicate, though striking, touch of the sublime and beautiful.

HYMN 521. "Away with our fears!"—*C. Wesley.*

As the preceding hymn was written by the poet on his own birthday, so he wrote this for his brother John, "On his Birthday." Two stanzas, the second and eighth, omitted; the latter contains what but few persons, besides the founder of Methodism, could say of their friends:—

> "How rich in friends, Thy providence sends,
> To help my infirmity on;
> What a number I see, Who could suffer for me,
> *And ransom my life with their own!*"

Verse 8 alludes to the work of God which was carried on by his instrumentality in Europe and America:—

> "With my pastoral crook, I went over the brook,
> And behold I am spread into bands."

The hymn was inserted in the English Hymn-book about eleven years before his death, and, says Mr.

Jackson, very correctly expresses the predominant feeling of his heart at this period of his life.

HYMN 522. "The Lord of sabbath let us praise."—*S. Wesley, Jun.*

The first four stanzas, which constitute a complete hymn, are entitled, "A Hymn for Sunday." Verses 5 and 6 belong to another hymn of the same author: 3 and 4 are of great excellence, the couplet,

> "'Twas great to speak a world from naught;
> 'Twas greater to redeem!"

being equal to any in the language, if indeed it can be equaled, except in the sacred writings. "There is nothing, even in the poetry of his brother Charles, to exceed the energy of the thoughts and expression in the third and fourth verses."—*Floy.*

HYMN 523. "Our Lord is risen from the dead."—*C. Wesley.*

"Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in," &c. *Psalm* xxiv, 7–10.

HYMN 524. "He dies! the Friend of sinners dies!"—*Watts.*

"Christ dying, rising, and reigning." The author wrote the first quatrain thus,—

> "He dies! the heavenly Lover dies!
> The tidings strike a doleful sound
> On my poor heart-strings: deep he lies
> In the cold caverns of the ground."

HYMN 525. "Ye faithful souls, who Jesus know."—*C. Wesley.*

The first four stanzas are founded on *Colos.* iii, 1, 2; and the last two on verses 3 and 4 of the same chapter.

HYMN 526. "Sweet is the work, my God, my King."—*Watts.*

"A Psalm for the Lord's Day:" the first part of *Psalm* xcii: three stanzas, 3, 4, and 6, omitted; the first of which is as follows:—

> "Fools never raise their thoughts so high;
> Like brutes they live, like brutes they die;
> Like grass they flourish, till Thy breath
> Blasts them in everlasting death."

HYMN 527. "May I, throughout this day of thine."—*C. Wesley.*

"I was in the spirit on the Lord's day." *Rev.* i, 10.

HYMN 528. "Welcome, sweet day of rest."—*Watts.*

"The Lord's Day; or, Delight in Ordinances."

HYMN 529. "Return, my soul, enjoy thy rest."—*J. Stennett.*

A poem "On the Sabbath," containing fourteen stanzas; the first, fourth, tenth, eleventh, twelfth, and thirteenth of which, constitute our hymn. Hymn 695 is the same, with alterations, and the omission of two verses. In neither version is preserved the integrity of the original text. This old hymn has many admirers; and as verses 1, 2, 3, and 5, have undergone the greatest alterations, they are here presented as the author wrote them:—

> "Another six days' work is done;
> Another sabbath is begun:
> Return, my soul, unto thy rest;
> Revere the day thy God has bless'd.
>
> "For servile work six days are given;
> For sacred use but one in seven:
> When for my work God gives such time,
> Shall I begrudge a day to him?
>
> "O that my thoughts and words may rise
> As incense to propitious skies;

And fetch from heaven that sweet repose
Which none but he that feels it knows.

"With joy God's wondrous works I view,
In various scenes, both old and new:
With praise I think on mercies past;
With hope, of future pleasures taste."

HYMN 530. "The Saviour meets his flock to-day."—*Cennick.*

The title of this is, "Before going to Church:" five stanzas; the second omitted. The emendations in this hymn are so numerous as to change almost entirely the character of some of the stanzas. Take, for example, the third,—

"Then, O my Lord, permit me power,
And, like the saint, I'll watch for thee;
Content to wait th' appointed hour,
When thou shalt be reveal'd in me:
Daily my soul within thy gate
Shall for thy gracious coming wait."

The first line of the second verse should read,—

"How long did faithful *Anna* wait?"

The omitted stanza is incorrigible.

HYMN 531. "Come, Holy Ghost, our hearts inspire."
HYMN 532. "Father of all, in whom alone."—*C. Wesley.*

These are two beautiful and appropriate hymns to be used "Before reading the Scriptures." The second stanza of hymn 531 is always sung in Wesleyan churches in England just before preaching, the congregation standing:—

"Come, Holy Ghost, for, moved by thee,
The prophets wrote and spoke;
Unlock the truth, thyself the key,
Unseal the sacred book."

HYMN 533. "Inspirer of the ancient seers."—*C. Wesley.*

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 *Tim.* iii, 16, 17.

HYMN 534. "The counsels of redeeming grace."—*S. Stennett.*

This is entitled "The Riches of God's Word," and commences with the following two verses, which are omitted from the Hymn-book,—

"Let avarice, from shore to shore,
Her fav'rite god pursue,
Thy word, O Lord, we value more
Than India or Peru.

"Her mines of knowledge, love, and joy,
Are open'd to our sight;
The purest gold without alloy,
And gems divinely bright."

HYMN 535. "Father of mercies, in thy word."—*Steele.*

"The Excellency of the Holy Scriptures:" twelve stanzas; 1, 3, 4, 9, 11, and 12 of which, compose our hymn.

HYMN 536. "Spirit of truth, essential God."—*C. Wesley.*

"All Scripture is given by inspiration of God." 2 *Tim.* iii, 16. "Holy men of God spake as they were moved by the Holy Ghost." 2 *Pet.* i, 21. The author wrote the fifth line of verse 3 thus,—

"*In each* the triune God adore."

HYMN 537. "Leader of faithful souls, and guide."—*C. Wesley.*

The title of this is, "The Traveler," and contains

eight stanzas, the fifth and seventh of which are excluded.

It has been remarked in reference to the poetry of Charles Wesley, that he seldom makes any allusion to natural objects, which is so characteristic of Dr. Watts. It is true that nature's God, and his dealings with man, together with man's degeneracy, his duty to offended Deity, and Christian experience, through all its grades, from the first dawn of a desire for salvation to the transports of perfect love, constitute the chief glory of Charles Wesley's hymns; but that he was not entirely blind to the beauties of nature may be fairly inferred from the following omitted stanza:—

"Even now we taste the pleasures there,
A cloud of spicy odors comes,
Soft wafted by the balmy air,
Sweeter than Araby's perfumes;
From Zion's top the breezes blow,
And cheer us in the vale below."

HYMN 538. "I long to behold Him array'd."—*C. Wesley.*

"Thine eyes shall see the King in his beauty: they shall behold the land that is very far off." *Isaiah* xxxiii, 17. "The inhabitant shall not say, I am sick." *Isaiah* xxxiii, 24. The first two stanzas are founded upon the former, and the third stanza on the latter, text.

HYMN 539. "There is a land of pure delight."—*Watts.*

"A Prospect of Heaven makes Death easy." Two stanzas, four and five, are omitted; the former is expressive, but differs in idea from the title:—

"But tim'rous mortals start and shrink
To cross this narrow sea;
And linger, shiv'ring on the brink,
And *fear to launch away.*"

Dr. S. Stennett probably had this verse in his mind when he composed the following stanza; but he has improved it: his "mortal" is not the least "timorous." How delightfully he sings:—

"Fill'd with delight, my raptured soul
Would here no longer stay!
Though Jordan's waves around me roll,
Fearless I'd launch away."

Watts wrote his hymns in early life, in the beautiful town of Southampton, a spot in view of the enchanting Isle of Wight. Tradition points out the place, where, just across the channel, that sweet island presents itself to the enraptured sight, and we are told that here he wrote this hymn. The whole hymn derives a fine illustration from the scenery, especially such lines as,

"There everlasting spring abides,
And never-fading flowers;
Death, like a narrow sea, divides
This heavenly land from ours.

"Sweet fields beyond the swelling flood
Stand dress'd in living green;
So to the Jews old Canaan stood,
While Jordan roll'd between."

HYMN 540. "Thou, Lord, on whom I still depend."—*C. Wesley.*

"Be thou faithful unto death, and I will give thee a crown of life," &c. *Rev.* ii, 10, 11, 17. Three stanzas rejected.

HYMN 541. "Away with our sorrow and fear."
HYMN 542. "We know, by faith we know."—*C. Wesley.*

These are two of our poet's inimitably sublime and beautiful *Funeral Hymns.* The imagery of hymn 541 is taken from the description of "that great city, the

holy Jerusalem, descending from God out of heaven," recorded in the twenty-first chapter of *Revelation.* If the reader would properly appreciate the surpassing grandeur of this composition, he must peruse it in connection with the passage of Scripture to which we have alluded. St. John *the divine,* and Charles Wesley *the poet of Methodism,* drew their inspiration from the same sacred source—the perennial spring of divine love—and consecrated their sanctified genius to the same holy purposes. The second stanza has been omitted from hymn 542:—

"Beneath our earthly load
We labor now and groan,
And hasten toward that house of God,
And struggle to be gone:
We would not, Lord, desire
An end of misery,
But Thee our earnest souls require,
We long to die for thee."

HYMN 543. "The church in the militant state."—*C. Wesley.*

"The Spirit and the bride say, Come. And let him that heareth say, Come." *Rev.* xxii, 17.

HYMN 544. "Lift your eyes of faith, and see."
HYMN 545. "Who are these array'd in white."—*C. Wesley.*

These were originally published in the volume entitled, "Hymns on the Lord's Supper," under the head, "The Sacrament, a Pledge of Heaven." The author wrote in the first line of hymn 545, "*What* are these?" &c., which is a most admirable paraphrase of *Revelation* vii, 13–17, "What are these which are arrayed in white robes? and whence came they?" &c. Mr. Montgomery has written a hymn on the same passage of

Scripture, entitled, "The Song of the Hundred and Forty and Four Thousand," commencing,

"What are these in bright array?"

in which he has imitated Charles Wesley in meter, matter, and manner. This, we think, will appear evident from the following collation of the last stanza of Montgomery's hymn, with the same number of lines from Wesley's, which are printed in italics:—

"Hunger, thirst, disease, unknown,
Hunger now and thirst no more,
On immortal fruits they feed,
Them the Lamb shall always feed,
Them the Lamb amidst the throne,
He that on the throne doth reign,
Shall to living fountains lead,
To the living fountains lead,
Joy and gladness banish sighs,
All their wants at once remove,
Perfect love dispels their fears,
Fill up every soul with love,
And for ever from their eyes
He shall all their sorrows chase,
God shall wipe away the tears,
Wipe the tears from every face."

HYMN 546. "On Jordan's stormy banks I stand."—*S. Stennett.*

"The Promised Land." A close imitation of Dr. Watts's beautiful hymn, (see 539,) beginning,—

"There is a land of pure delight."

The last stanza was added by a later hand.

HYMN 547. "My span of life will soon be done."

"For what is your life? It is even a vapor, that appeareth for a little time." *James* iv, 14. This hymn

was inserted in the second part of the double Hymn-book, "compiled under the direction of Bishop Asbury," in 1809. The authorship is unknown. The first quatrain of the fourth verse has been thought by some to contain Calvinistic tenets :—

> "Ere first I drew this vital breath,
> From nature's prison free,
> Crosses in number, measure, weight,
> Were written, Lord, for me."

Hymn 548. "How happy is the pilgrim's lot."—*J. Wesley.*

This old familiar hymn is entitled, "The Pilgrim;" and, including one omitted verse, with much propriety might be considered an epitome of Mr. John Wesley's autobiography. In the first stanza he speaks of the "pilgrim," meaning himself, in the *third* person, thus,—

> "Confined to neither court nor cell,
> *His* soul disdains on earth to dwell,
> *He* only sojourns here."

But in the second, and every succeeding stanza, the pronoun is changed from the third to the *first* person; and he no longer says *he* and *his*, but *I* and *my;* hence every verse of the hymn contains personal allusions to some extraordinary traits in the character of the venerable founder of Methodism. Although there is, in the first stanza, a general reference to the happiness of the Christian pilgrim; that it has also special reference to *himself*, as above intimated, is evident from the very first line of the next verse, wherein he exclaims, "This happiness in *part* is *mine!*"—but it must have been the *better part*, as it produced in him a *scorn* of *creature love* and *finite good*. In the third stanza we hear him renounce the *honors*, *wealth*, and *pleasures*, of the world;

in the fourth, we are told, although he has no *babes* to bind him here, he has *children* dearer to him than *sons* or *daughters;* in the fifth, we have the characteristic fact that he owns not one *foot of land;* in the sixth, he calls himself a *stranger* seeking a *city out of sight;* in the seventh, he tells us *angels* are beckoning him away, and *Jesus* calls him home; and in the last, he declares his readiness to obey the summons, desires that his pilgrimage may end, and asks to be received to the bosom of his *Saviour* and *Friend.*

The perusal of this hymn is calculated to bring many reminiscences to the mind familiar with events in the life of the author; one of which may be mentioned here, in which Mr. Wesley himself quotes a stanza of the hymn. Not long before he ended his useful life of glory and of shame, some unprovoked and unjust attacks were made upon his moral character. His reply was:—"I am not a man of duplicity. I am not an old hypocrite, a double-tongued knave. I now tell a plain tale, that the good which is in one may not be evil-spoken of. I have no temporal end to serve. I seek not the honor that cometh of men. It is not for pleasure that, at this time of life, I travel three or four thousand miles a year. It is not for gain:—

'No foot of land do I possess,
No cottage in the wilderness;
A poor wayfaring man,
I lodge awhile in tents below,
Or gladly wander to and fro,
Till I my Canaan gain.'"

The eloquent Rev. Samuel Bradburn, long his intimate friend, in his sketch of Mr. Wesley's character, says of him, that after astonishing the world by the

labors of his ministry for more than half a century, "to the close of his life he could boldly declare, without fearing to be confronted,—

> 'The things eternal I pursue,
> A happiness beyond the view
> Of those who basely pant
> For things by nature felt and seen;
> Their honors, wealth, and pleasures mean,
> I *neither have* nor *want*.'

I can scarcely refrain," continues Mr. Bradburn, "from exclaiming,—

> 'O for a clap of thunder, as loud
> As to be heard throughout the universe,
> To tell the world the fact, and to applaud it.'"

The fourth stanza is omitted; for which, and some further remarks on this hymn, see pages 144, 145.

HYMN 549. "Still out of the deepest abyss."—*C. Wesley.*

One of the "Redemption Hymns." "This hymn," says Dr. Floy, "is in the strong language which can be used only by one who has fought and gained the victory. It is doubtful whether even such a one ought to indulge in 'passionate longings for home.'" This thought occurs in several of Charles Wesley's hymns.

HYMN 550. "Thee we adore, eternal Name!"—*Watts.*

"Frail Life and Succeeding Eternity." The writer above quoted, referring to this hymn, says the author's "muse delighted to dwell on gloomy subjects." The conceit of the last couplet of verse 2 is not less "gloomy" than *trite*:—

> "And every beating pulse we tell
> *Leaves but the number less.*"

HYMN 551. "And am I born to die?"

HYMN 552. "And am I only born to die?"—*C. Wesley.*

Two of the Methodist poet's excellent Hymns for Children, and others of riper years.

HYMN 553. "O God! our help in ages past."—*Watts.*

"Man frail, and God eternal." *Psalm* xc, 1–5. Two stanzas, 4 and 8, are omitted; the latter reads thus,—

> "Like flow'ry fields the nations stand,
> Pleased with the morning light;
> The flowers beneath the mower's hand
> Lie withering ere 'tis night."

HYMN 554. "And must this body die."—*Watts.*

"Triumph over Death in Hope of the Resurrection." The couplet of verse 2,

> "Corruption, earth, and *worms*,
> Shall but refine this flesh,"

and another in Harts's hymn, 570,

> "Thy flesh, perhaps thy greatest care,
> Shall *crawling worms consume*,"

in the opinion of some, teach not only a very unpleasant, but an untenable, doctrine, namely, that our bodies will be eaten by worms after they are deposited in the grave. There appeared in the *Christian Advocate and Journal*, vol. xxi, No. 13, p. 52, an article by a correspondent, throwing much doubt upon, if not entirely disproving, the very existence of such a reptile as the *grave-worm*. In some prefatory remarks to this article, the venerable and learned editor says of his correspondent:—"Although we must take time to consider the matter before we make up a decided judgment, we are free to say, that he has led us to suspect that poets,

not philosophy nor observation, have produced the almost universal admission of the hypothesis, that worms destroy the human body in the depths of the grave." See observations on hymn 666.

HYMN 555. "And let this feeble body fail."—*C. Wesley.*

"The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." *Rom.* viii, 18. Eighteen quatrains; 1, 2, 3, 4, 9, 11, 17, and 18 of which, compose our hymn. The omitted quatrains, except 15 and 16, are subjoined in their proper connection:

"Surely he will not long delay;
I hear his Spirit cry,
'Arise, my love, make haste away!
Go, get thee up and die.
O'er death, who now has lost his sting,
I give the victory;
And with me my reward I bring,
I bring my heaven for thee.'

"Lord, I the welcome word receive,
Thee on the mount adore,
For thy dear sake content to live
Some painful moments more:
I live in holy grief and joy,
On Pisgah's top I stand,
And life's important point employ,
To view the promised land."

"O what hath Jesus bought for me!
Before my ravish'd eyes
Rivers of life divine I see,
And trees of paradise!
They flourish in perpetual bloom,
Fruit every month they give:
And to the healing leaves who come
Eternally shall live.

"I see a world of spirits bright,
Who *reap* the pleasures there!
They all are robed in spotless white,
And conqu'ring palms they bear:
Adorn'd by their Redeemer's grace,
They close pursue the Lamb,
And every shining front displays
Th' unutterable name.

"They drink the vivifying stream,
They pluck th' ambrosial fruit,
And each records the praise of Him
Who tuned his golden lute:
At once they strike th' harmonious wire,
And hymn the great Three-one:
He hears; he smiles; and all the choir
Fall down before his throne."

The author wrote the last couplet of the hymn thus,—

"*I come to* find them all again
In that eternal day."

HYMN 556. "Happy soul, thy days are ended."—*C. Wesley.*

This was composed for a dying person, and is entitled, "For One departing." It is a very appropriate hymn for so solemn an occasion.

HYMN 557. "Ah, lovely appearance of death!"—*C. Wesley*

"On the Sight of a Corpse," from the author's Funeral Hymns. There are, and always have been, a great variety of opinions in reference to this hymn. One writer says, it is in a strain of *hyper*-hyperbole, and might well be superseded; and our brethren of the Methodist Episcopal Church, South, have excluded it from their excellent new Hymn-book.

The first line of the hymn was probably suggested to the mind of the poet by a passage on the death of

the young and beautiful Narcissa, in "The Complaint," Night third. Dr. Young thus sings,—

> "Like blossom'd trees o'erturn'd by vernal storm,
> *Lovely in death the beauteous ruin lay;*
> And if in death still lovely, lovelier there;
> Far lovelier; pity swells the tide of love."

Mrs. Hemans also has a similar passage:—

> "And is this *death*, dread thing!
> If such thy visiting,
> *How beautiful thou art!*"

Mr. Burgess says: "This is a very fine and deeply affecting hymn. To the death of a Christian believer it is very appropriate; though it is only under peculiar circumstances, and for a very short time, that we can ever pronounce the appearance of death *lovely*. It is only when we lose sight of the degradation of the body, and are powerfully impressed with an assurance of the safety and felicity of the soul, that we can enter into the poet's views and feelings. And allowing that the poetry is beautiful and excellent in a high degree, there are, notwithstanding, expressions which cannot be justified; such as,

> 'In love with the beautiful clay,
> And longing to lie in its stead.'

> 'Whose relics with envy I see.'

The wish expressed in the last verse is quite in unison with the feelings of one who is wrought up into a sort of poetic phrensy,—

> 'What now with my tears I bedew,
> O might I this moment become!'

Such words, if uttered by any but a true believer,

would evince presumption and madness, and would be equivalent to a prayer for instant damnation."

The first and last verses of this hymn ought never, on any occasion, to be given out for singing.

Hymn 558. "Rejoice for a brother deceased."
Hymn 559. "'Tis finish'd, 'tis done, the spirit is fled."
Hymn 560. "Hosanna to Jesus on high!"
Hymn 561. "Blessing, honor, thanks, and praise."—*C. Wesley.*

Four of our poet's inimitable Funeral Hymns. Verse 3 of 558 was a favorite with the author himself, in the decline of life. Mr. Moore relates the following anecdote of him when nearly eighty years of age. His appearance and habits were peculiar. "He rode," says he, "every day (clothed for winter even in summer) a little horse, gray with age. When he mounted, if a subject struck him, he proceeded to expand and put it in order. He would write a hymn thus given him on a card, (kept for that purpose,) with his pencil, in short hand. Not unfrequently he has come to the house in the City-road, and, having left the pony in the garden in front, he would enter, crying out, 'Pen and ink! pen and ink!' These being supplied, he wrote the hymn he had been composing. When this was done, he would look round on those present, and salute them with much kindness, and thus put all in mind of eternity. He was fond of the following stanza upon those occasions:—

'There all the ship's company meet,
Who sail'd with the Saviour beneath;
With shouting each other they greet,
And triumph o'er sorrow and death.
The voyage of life's at an end,
The mortal affliction is past;

The age that in heaven they spend
For ever and ever shall last.'"

Hymn 559 is characterized by an admirable union of sentiment and expression, and joyousness of meter. Where can be found in our language a more striking exemplification of the beautiful thought in Thomson's much-admired line,

"Come, then, *expressive silence, muse his praise,*"

than in the allusion to the seraphim, in the fourth stanza?—

"O Jesus! lead on thy militant care;
And give us the crown of righteousness there,
Where, *dazzled with glory*, the seraphim gaze;
Or prostrate adore thee, *in silence of praise.*"

In the second quatrain of verse 2, hymn 560, describing the glorious appearance of the Saviour, our poet thus sings:—

"He *looks*—and his servants in light
The blessings ineffable meet:
He *smiles*—and they faint at his sight,
And fall overwhelm'd at his feet."

These lines probably suggested to Muhlenberg the fine idea in the last line of his hymn, "I would not live alway:"—

"And the *smile of the Lord* is the feast of the soul."

HYMN 562. "Why should we start and fear to die."
HYMN 563. "Hark! from the tombs a doleful sound."—*Watts.*

These are two of Dr. Watts's hymns on the subject of death, and its attendant circumstances. The first is entitled, "Christ's Presence makes Death easy:" the second, "A Funeral Thought." May both the writer and the reader, when they come to that inevitable

event, to which there is so delightful allusion in the last verse of hymn 562, experience in their own souls the truth of those oft-quoted and familiar lines,—

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

Hymn 564. "Hark! a voice divides the sky."—*C. Wesley.*

Another Funeral Hymn. The antithesis in the second quatrain of the third double stanza is perfect and striking:—

"When from flesh the spirit freed,
Hastens homeward to return,
Mortals cry, 'A *man is dead!*'
Angels sing, 'A *child is born!*'"

It not only exhibits a pleasing opposition of ideas, and great ingenuity as well as simplicity of poetic structure; but it also indicates a truth that every truly pious heart will delight to contemplate, which is thus expressed in the next verse:—

"*Born* into the world above,
They our happy brother greet;
Bear him to the throne of love,
Place him at the Saviour's feet."

Hymn 565. "Why do we mourn for dying friends."—*Watts.*

"The Death and Burial of a Saint." The poet wrote the first line thus,—

"Why do we mourn *departing* friends.

Hymn 566. "Shrinking from the cold hand of death."
C. Wesley.

"Jacob gathered up his feet into the bed, and yielded

up the ghost, and was gathered unto his people." *Gen.* xlix, 33. "Moses stripped Aaron of his garments, and Aaron died there in the top of the mount." *Num.* xx, 28. Verses 1 and 2 are founded on the former, and 3 on the latter, text. The last two stanzas, 4 and 5, are not in the Wesleyan Hymn-book. Connected with the third verse of this hymn there is an interesting anecdote related of John Wesley by Mr. Moore. When his increasing infirmities were perhaps more apparent to his friends than to himself, "he would," says his biographer, "omit none of his religious duties or labors. Herein he would listen to no advice. His almost continual prayer was, 'Lord, let me not live to be useless!' At every place, after giving to the society what he desired them to consider as his last advice, 'To love as brethren, fear God, and honor the king,' he invariably concluded with the verse:—

> 'O that without a ling'ring groan
> I may the welcome word receive!
> My body with my charge lay down,
> And cease at once to work and live.'"

HYMN 567. "Pass a few swiftly fleeting years."—*C. Wesley.*

"I am going the way of all the earth." *Joshua* xxiii, 14.

HYMN 568. "The morning flowers display their sweets."
S. Wesley, Jun.

This much-admired hymn was "occasioned by the death of a young lady," and is founded on *Isaiah* xl, 6, 8: "All flesh is grass, and all the goodliness thereof as the flower of the field . . . . . The grass withereth, the flower fadeth; but the word of our God shall stand

for ever." The author has completed his task in a most interesting and pleasing manner. This imagery is touching, and although the subject is of a melancholy character, he has thrown light among the shadows, and intermingled beauty with the gloom. The hymn cannot be read without emotion.

HYMN 569. "Again we lift our voice."—*C. Wesley.*

This was composed "On the Death of Samuel Hitchens," one of Mr. Wesley's first preachers, who died in the year 1747, after itinerating two years. From the fifth stanza we learn that he was very young:—

"Thou, in thy *youthful* prime,
Hast leap'd the bounds of time:
Suddenly from earth released,
Lo! we now rejoice for thee,
Taken to an early rest,
Caught into eternity."

The poet, in the second line of verse 1, wrote "solemn *joys*," which preserves the *rhyme*.

HYMN 570. "Vain man, thy fond pursuits forbear."—*Hart.*

On Death; six stanzas, the last two rejected. See hymn 554 for some remarks on the second line of verse 4,—

"Shall *crawling worms* consume."

HYMN 571. "Thy life I read, my gracious Lord."—*S. Stennett.*

"Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." *Matt.* xix, 14. The fourth stanza is often quoted, and enunciates a comfortable doctrine for disconsolate parents mourning the decease of dear children:—

"Death may the bands of life unloose,
But can't dissolve my love;
Millions of infant souls compose
The family above."

HYMN 572. "Thou Judge of quick and dead."—*C. Wesley.*

One of the author's "Hymns for the Watchnight."

HYMN 573. "Lo! He comes, with clouds descending."
HYMN 574. "He comes! He comes! the Judge severe."
C. Wesley.

These are on the judgment, entitled, "Thy Kingdom come." Mr. Jackson, in his Life of Thomas Olivers, says, "It should also be stated that the hymn beginning,

'Lo! he comes, with clouds descending,'

and the fine tune to which it is set in Mr. Wesley's 'Sacred Harmony,' were both composed by Mr. Olivers." The writer is convinced that Mr. Jackson is in error as to Mr. Olivers being the author of *both* the tune and the hymn in question. That he composed the *tune* there is no reason to doubt; but the hymn is found in Mr. C. Wesley's "Hymns of Intercession for all Mankind," 1758, and Mr. Jackson himself mentions this in his notice of that work, in the Life of the author, and yet unhesitatingly—for he makes no exceptions—attributes the hymn, with others, to Charles Wesley. How this inadvertency on the part of Mr. Jackson occurred, we cannot certainly tell; but suppose that the confusion of facts arose from Mr. Olivers having adapted a *tune* to Wesley's words, the *meter* and *subject* being the same as hymn 580, which was published originally, in the same work, on the opposite page to 573.

In thus attempting to deprive Olivers of the reputation he has so long enjoyed, as to the authorship in

question, the writer has but one object to subserve—that of *truth*. Could he adduce stronger evidence in favor of Olivers than of Wesley, he would gladly present it; but he cannot, and the poet of Methodism must, for the future, wear the *bays*.

HYMN 575. "Thou God of glorious majesty."—*C. Wesley.*

This is entitled, "A Hymn for Seriousness." Mr. Thomas Roberts, in his excellent "Dissertation" on hymnology, describing Charles Wesley's character as a poet, alludes to this hymn thus: "Religion exhibits those tremendously interesting themes which give a living energy to the judgment; and, if so bold a figure may be permitted, hang the eternal state of the reader upon every line of the poet; he grasps, through the irresistible agency of the conscience, that titular divinity, that secondary Omnipotence within us, our essential interests, infinite and everlasting in their result; and quickens all the feelings of the soul into unspeakable sensibility. How, for instance, must that poet have felt, who, realizing, (verse 4,)

'———— in dread array,
The *pomp* of that tremendous day,'

places at the same time (verse 1)

'A half-awaken'd child of man'

upon a stupendous site, respecting his personal concern in the awful process of the judgment,—a site which makes dizzy the very imagination of the reader, in its bare contemplation!—(verse 2)

'Lo! on a *narrow neck* of land,
'Twixt *two unbounded seas*, I stand
Secure, insensible!

A point of time—a moment's space—
Removes me to that heavenly place,
Or—shuts me up in hell!"

Mr. Montgomery, also, in his "Christian Psalmist," has expressed his opinion of the character of this hymn. It is, says he, "a sublime contemplation; solemn, collected, unimpassioned thought, but thought occupied with that which is of everlasting import to a dying man, standing on the lapse of a moment between 'two eternities.'"

Similar in thought and expression is the language of the poet,—

"Death stands between *eternity* and *time*
With open jaws, on such a *narrow bridge*,
That none can pass, but must become his prey."

Hymn 576. "Stand, th' omnipotent decree."—*C. Wesley.*

This fine hymn was written and published in 1756, and makes special allusion to the earthquake which destroyed the city of Lisbon in that year. It is thus characterized by the eminent and pious living poet mentioned above: "The hymn on the Day of Judgment, 'Stand, the omnipotent decree,' begins with a note, abrupt and awakening, like the sound of the last trumpet. This is altogether one of the most daring and victorious flights of our author."

Upon comparing this hymn, and the following quotation from the Sixth Book of the "Night Thoughts," it will be found that some of the striking ideas of the latter have been used with good effect by Charles Wesley, who could, when occasion served, says Mr. Jackson, "surpass Young himself in living energy, both of thought and expression." Young exclaims,—

"Of man *immortal!* hear the lofty style:
If so decreed, th' Almighty will be done.
Let earth dissolve, yon pond'rous orbs descend,
And grind us into dust. The *soul* is safe,
The *man* emerges; mounts above the wreck,
As tow'ring flame from *nature's* funeral pyre;
O'er devastation, as a gainer, smiles;
His charter, his inviolable rights,
Well-pleased to learn from thunder's impotence,
Death's pointless darts, and hell's defeated storms."

But the poet of Methodism was not indebted to Young alone for some of the fine thoughts embodied like pearls in his pious poems; he has also laid under contribution to his heavenly muse some of the best Christian authors, both poets and prose writers. And this is no disparagement; for although his own resources were an inexhaustible mine, his very intimate acquaintance with the works of those authors, whose respective excellences he properly appreciated, induced him occasionally to use the same, or similar thoughts, as they, always illumined, however, by the promethean fires of his own genius.

HYMN 577. "And must I be to judgment brought."—*C. Wesley.*

One of the author's "Hymns for Children," entitled, "A Thought on the Judgment," embracing eight stanzas; the last three omitted.

HYMN 578. "The great archangel's trump shall sound."
C. Wesley.

Written "After a Deliverance from Death by the Fall of a Horse." Twelve stanzas; the first five excluded, wherein special reference is made to the circumstance mentioned in the title. We insert two verses, 2 and 3,—

"How bless'd whom Jesus calls his own,
How quiet, and secure from harms!
The adversary cast us down,
The Saviour caught us in his arms.

"'Twas Jesus check'd his straiten'd chain,
And curb'd the malice of our foe,
Allow'd to touch our flesh with pain,
No further could the murd'rer go."

That part of the hymn which has been transferred to the Hymn-book is in the poet's most impassioned strain, and is a sublime description of the day of judgment, founded evidently upon the opening of the sixth seal, (*Rev.* vi, 13, 14,) "And the stars of heaven fell unto the earth. . . . . And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places."

HYMN 579. "That awful day will surely come."—*Watts.*

"The Everlasting Absence of God intolerable." Eight stanzas; the last three omitted. The author wrote the first couplet of verse 2 thus,—

"*Thou lovely Chief* of all my joys,
Thou *Sovereign* of my heart."

There are two or three other verbal alterations which do not injure the hymn.

HYMN 580. "Lift your heads, ye friends of Jesus."
C. Wesley.

"Thy Kingdom come." See remarks on hymns 573, 574. In the English Hymn-book, verse 1, second line, we read "his *sufferings*;" and verse 6, line third, "the *tokens* of his passion." But these are alterations, for the better it may be, from the original.

HYMN 581. "Woe to the men on earth who dwell."—*C. Wesley.*

This, and hymn 583, are parts of a poem, On the Overthrow of Lisbon by an Earthquake in 1755, published the succeeding year. The following two double verses are some of those omitted :—

"A voice out of the temple cries,
And from the eternal throne,
And all the storms of vengeance rise,
When God declares 'Tis DONE!'
'Tis DONE! ten thousand voices join
To applaud his righteous ire;
And thunders roll and lightnings shine,
That set the world on fire.

"The mighty shock seems now begun,
Beyond example great;
And lo! the world's foundations groan
As at their instant fate!
JEHOVAH shakes the shatter'd ball,
Sign of the general doom!
The cities of the nations fall,
And Babel's hour is come."

HYMN 582. "Jesus, faithful to his word."—*C. Wesley.*

A Funeral Hymn, founded on 1 *Thess.* iv, 13–18. Six stanzas; 4, 5, and 6 of which, compose our hymn, and are a beautiful paraphrase on the last three verses of the above text: "For the Lord himself shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one

another with these words." The poet wrote the fourth line, verse 1, thus,—

"Shall *pompously* attend."

In a review of the new Hymn-book of the Methodist Episcopal Church, South, this alteration is thus noticed:—"That fine old classical word, '*pompously*,' has been brought back in place of the substitute, '*joyfully*.' C. Wesley had a fondness for the word *pomp*, if we may judge from the frequency of its occurrence in his hymns. He takes care, however, not to use it in a loose, indiscriminate manner; but seems ever to have his eye upon its original import. It was a religious word among the Greeks, and used by them to denote a solemn procession: accordingly C. Wesley says: 'There the *pompous* triumph waits,'—'And lead the *pompous* triumph on,'—'By the *pomp* of thine ascending.' Having heard objections to this noble word, as it occurs in our hymns, we have thought proper to speak in its behalf; not indeed as if it were a peculiarity of C. Wesley, for we find it in all the best writers."—*Southern Methodist Quarterly*, vol. ii, p. 108.

HYMN 583. "By faith we find the place above."—*C. Wesley.*

See hymn 581.

HYMN 584. "How happy are the little flock."—*C. Wesley.*

"This fine hymn," says Mr. Jackson, "was written after hearing of the destruction of Lisbon, and of the expected invasion of England by the French. He sent it in a somewhat unfinished form in a letter to his wife."

HYMN 585. "Behold! with awful pomp."—*Hart.*

"The Day of Judgment."

HYMN 586. "Righteous God, whose vengeful vials."—*C. Wesley.*

This was written on the same occasion as hymns 581, 583, 584, and contains six stanzas. When Mr. John Wesley made the general collection, from which the hymns in our book purport to be principally taken, he omitted the following two stanzas, 3 and 4, from this hymn, as not suited to popular use; the last of which is remarkable:—

"By the signals of Thy coming,
Soon, we know, thou wilt appear,
Evil with thy breath consuming,
Setting up thy kingdom here:
Thy last heavenly revelation
These tremendous plagues forerun,
Judgment ushers in salvation,
Seats thee on thy glorious throne.

"Earth unhinged as from her basis,
Owns her great Restorer nigh;
Plunged in complicate distresses,
Poor distracted sinners cry;
Men their instant doom deploring,
Faint beneath their fearful load:
Ocean working, rising, roaring,
Claps his hands to meet his God."

HYMN 587. "Lord, dismiss us with thy blessing."

The writer has not been able to discover the origin or authorship of this hymn.

HYMN 588. "Lo! I come with joy to do."—*C. Wesley.*

"For a Believer, in Worldly Business." A delightful and appropriate hymn. The *lesson* and *reproof* contained in the last couplet of the first stanza reach at once the reader's heart:—

"Faithful to my Lord's commands,
I still would choose the better part;
Serve with careful Martha's hands,
And loving Mary's heart."

One stanza, the fourth, omitted. It runs thus,—

"To the desert, or the cell,
Let others blindly fly,
In this evil world I dwell,
Unhurt, unspotted, I:
Here I find a house of prayer,
To which I inwardly retire,
Walking unconcern'd in care,
And unconsumed in fire."

HYMN 589. "Thou, my God, art good and wise."—*C. Wesley.*

One of our poet's excellent "Hymns for Children."

HYMN 590. "All things are possible to him."—*C. Wesley.*

A beautiful dilatation of the words of Jesus, which also form the burden of each stanza: "All things are possible to him that believeth." *Mark* ix, 23. Two verses, 3 and 6, omitted.

HYMN 591. "O God of our forefathers, hear."—*C. Wesley.*

On the Lord's Supper, under the head, "The Holy Eucharist, as it implies a Sacrifice."

HYMN 592. "Abraham, when severely tried."—*C. Wesley.*

A paraphrase and expansion of *Hebrews* xi, 17–19: "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises, offered up his only-begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in figure." Twelve verses:

3, 4, 5, 6, and 11, omitted. The whole chapter (*Heb.* xi) is paraphrased, entitled, "The Life of Faith exemplified;" the first six stanzas of which compose hymn 176.

HYMN 593. "How weak the thoughts and vain."—*C. Wesley.*

This fine hymn was written upon the occasion of the earthquakes in London, in the year 1750; for some account of which, see page 169.

HYMN 594. "Worship, and thanks, and blessing."—*C. Wesley.*

This glorious gospel *blast* was "written after a deliverance in a tumult," and was often afterward *sounded* on similar occasions; one of which, related by Charles Wesley in his journal, is too interesting and touching to be omitted here. The hymn, and the occasion of its composition, ought to be familiar to every young Methodist minister from the very commencement of his itinerant life; their remembrance would doubtless enable him to meet manfully the less formidable difficulties he may frequently encounter and overcome.

It was in the year 1747; and the following is but the conclusion of a long account of a "mob at Devizes," which may be found in Jackson's Life of Charles Wesley: "After riding two or three hundred yards," says he, "I looked back and saw Mr. Merton on the ground, in the midst of the mob, and two bull-dogs upon him. One was first let loose, which leaped at the horse's nose; but the horse with his foot beat him down. The other fastened on his nose, and hung there, till Mr. Merton, with the but-end of his whip, felled him to the ground. Then the first dog recovering, flew at the horse's breast, and fastened there. The beast reared up, and Mr. Merton slid gently off. The dog

kept his hold till the flesh tore off. Then some of the men took off the dogs; others cried, 'Let them alone.' But neither beast nor man had any further commission to hurt. I stopped the horse, and delivered him to my friend. He remounted, with great composure, and we rode on leisurely, as before, till out of sight. Then we mended our pace, and in an hour came to Seen, having rode three miles about, and by seven to Wrexall. The news of our danger was got thither before us, but we brought the welcome tidings of our own deliverance. Now we saw the hand of Providence in suffering them to turn out our horses; that is, to send them to us against we wanted them. Again, how plainly were we overruled to send our horses down the town, which blinded the rioters without our designing it, and drew off their engines and them, leaving us a free passage at the other end of the town! We joined in hearty praises to our Deliverer, singing the hymn,—

'Worship, and thanks, and blessing,'" &c.

The fifth stanza, not being transferred to the Hymn-book, is here inserted:—

"Safe as devoted Peter
Betwixt the soldiers sleeping,
Like sheep we lay, to wolves a prey,
Yet still in Jesus' keeping.
Thou from th' infernal Herod,
And Jewish expectation,
Hast set us free; all praise to thee,
O God of our salvation!"

Men who could suffer and thus sing, would, under similar circumstances, be as ready as Daniel to be cast into the lions' den, or to enter, like the three Hebrew

children, the fiery furnace, even though it were heated seven times hotter than usual.

HYMN 595. "Who is this gigantic foe."—*C. Wesley.*

A spirited versification and improvement of the account given of "David and Goliah," in the seventeenth chapter of first *Samuel.* Thirteen stanzas: 4, 7, 8, 9, 12, and 13, omitted.

HYMN 596. "Jesus, shall I never be."—*C. Wesley.*

"Let this mind be in you, which was also in Christ Jesus." *Philip.* ii, 5. Seven verses omitted.

HYMN 597. "Jesus, the gift divine I know."—*C. Wesley.*

"If thou knowest the gift of God . . . . thou wouldest have asked of him, and he would have given thee living water," &c. *John* iv, 10, 14. "Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." *James* i, 27. Verses 1 and 2 are founded upon the former, and 3, 4, and 5, upon the latter, text.

HYMN 598. "Father, see this living clod."—*C. Wesley.*

"The Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." *Gen.* ii, 7. "I am the Almighty God; walk before me, and be thou perfect." *Gen.* xvii, 1.

Verse 2,—

"Burst this Babylonish yoke."

"I will break the yoke of the king of Babylon." *Jer.* xxviii, 4.

HYMN 599. "The voice that speaks Jehovah near."

C. Wesley.

"And after the fire a still small voice. And it was so when Elijah heard it, that he wrapped his face in his mantle." 1 *Kings* xix, 12, 13.

HYMN 600. "Lay to thy hand, O God of grace."—*C. Wesley.*

This is composed of the last three stanzas of the third part of a long poem in four parts, entitled, "Groaning for Redemption." Hymn 323 is the last part of the same composure.

HYMN 601. "Give glory to Jesus our Head."—*C. Wesley.*

"On the Death of a Widow." Five stanzas; the fifth omitted. We presume this hymn is seldom used; the first two verses are too personal, although intended for a special purpose. The last stanza is a sublime strain. A literary friend has noticed the analogy of thought between a couplet of this hymn and a passage in Hudibras. Wesley, in the second stanza, expresses the beautiful idea:—

> "Where glorified spirits, by sight
> Converse in their happy abode."

Butler says:—

> "Or who, but lovers, can converse,
> Like angels, by the eye discourse?
> Address and compliment by vision—"

HYMN 602. "Sun of unclouded righteousness."—*C. Wesley.*

From Hymns of Intercession for all Mankind, entitled, "For the Turks." In verses 3 and 4, Mr. Burgess remarks, "we have a forcible and affecting prayer on behalf of Mohammedans and Unitarians; who, as agreeing in the rejection of the Holy Trinity, while they

profess to acknowledge the unity of the Godhead, are classed together. The poet appears to apply that prophetic passage, (*Revelation* ix, 2, &c.,) to the rise and progress of the Mohammedan imposture: and as the locusts are there represented as coming out of the smoke, and the smoke out of the bottomless pit, this probably led him to adopt that bold expression,—

> 'The Unitarian fiend expel,
> And chase his doctrine back to hell.'

From hell it came, as a device of him who is the angel of the bottomless pit, the father of lies, the great adversary of God and man. Well, therefore, may we pray that this delusive and ruinous doctrine may return to hell, and there abide, that it may no longer trouble and injure the earth."

HYMN 603. "Lord over all, if thou hast made."—*C. Wesley.*

This is from the same work as the above, and is entitled, "For the Heathen." Mr. J. Wesley has quoted the third stanza at the end of his "Thoughts upon Slavery," in the sixth volume of his Works:—

> "The servile progeny of Ham
> Seize as the purchase of thy blood!
> Let all the heathens know thy name:
> From idols to the living God
> The dark Americans convert,
> And shine in every pagan heart!"

HYMN 604. "O come, thou radiant Morning-Star."—*C. Wesley.*

"There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel. . . . Edom shall be a possession. . . . Israel shall do valiantly." *Numbers* xxiv, 17, 18.

HYMN 605. "O Lord, our God, we bless thee now."—*C. Wesley.*

"And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshiped the Lord." 1 *Chron.* xxix, 20.

HYMN 606. "Praise God, from whom all blessings flow."—KENN.

The doxology originally appeared at the end of Bishop Kenn's three well-known hymns for Morning, Evening, and Midnight; which were added to the third edition of his "Manual of Prayers for the Use of the Scholars of Winchester College," &c., 1697. The author wrote the third line thus,—

"Praise him above, *y' angelic* host."

Mr. Montgomery says this incomparable doxology "is a master-piece at once of amplification and compression: amplification, on the burden, 'Praise God,' repeated in each line;—compression, by exhibiting him as the object of praise in every view in which we can imagine praise due to him: praise for all *his* blessings, yea for *all* blessings, none coming from any other source: praise by every creature, specifically invoked, 'here below,' and in heaven 'above:' praise to him in each of the characters wherein he has revealed himself in his word—'Father, Son, and Holy Ghost.' Yet this comprehensive verse is sufficiently simple, that by it 'out of the mouths of babes and sucklings praise might be perfected;' and it appears so easy, that one is tempted to think hundreds of the sort might be made without trouble. The reader has only to try, and he will quickly be undeceived, though the longer he tries, the more difficult he will find the task to be."

HYMN 607. "Am I a soldier of the cross."—WATTS.

This hymn was originally published by the author at the end of his thirty-first sermon, entitled, "Holy Fortitude; or, Remedies against Fear;" on the text, "Stand fast in the faith, quit you like men, be strong." 1 *Cor.* xvi, 13.

The last couplet of verse 5 was written by Dr. Watts thus,—

> "They see the triumph from afar,
> *And seize it with their eye.*"

This hymn is a fine apostrophe for the use of the Christian soldier, who is represented by the poet in a review of his character and duties, and with an earnest desire to engage in the conflict in which he is sure of conquest by faith in Him who has already conquered all his foes. The hymn breathes the true spirit of the soldier of the cross of Christ. His business is to fight against the foes of his faith, and he has no wish to escape the contest. He would wear no laurel that he does not gain under the banner of the great Captain of his salvation. He disdains to be

> "———— carried to the skies
> On flowery beds of ease,
> While others fought to win the prize,
> And sail'd through bloody seas,"

and boldly asks for the foes he is to face. And, after expressing his resolve to fight his way to heaven, and anticipating the bliss that he shall enjoy, he ascribes all the glory to Him who hath purchased it with his blood. Let every Christian soldier enter and continue in the warfare with the spirit of this hymn.

HYMN 608. "Behold the sure foundation-stone."—*Watts.*

"Christ the Foundation of his Church." *Psalm* cxviii, 22, 23.

HYMN 609. "Rock of ages, cleft for me."—*Toplady.*

"A Prayer, Living and Dying." Although we have given Mr. Toplady as the author of this hymn, there is, perhaps, some cause for doubt upon the subject. See pages 47–50.

HYMN 610. "Thou, who hast in Sion laid."—*Mrs. Bulmer.*

On Laying the Foundation, or Corner-stone, of a New Church, by the author of "Messiah's Kingdom."

HYMN 611. "Great God! who laid on Sion's mount."
HYMN 612. "O Thou before whose lofty throne."
HYMN 613. "Surely the Lord is here."—*J. Kennaday.*

On Laying the Foundation, or Corner-stone, of a New Church.

HYMN 614. "Father of earth and sky."—*C. Wesley.*

A paraphrase on the Lord's Prayer. *Matt.* vi, 9–13.

HYMN 615. "Great God, thy watchful care we bless."
Doddridge.

"The Church, the Birthplace of the Saints, and God's Care of it." *Psa.* lxxxvii, 5. "On Opening a New Place of Worship." Six stanzas; 1, 2, and 5, omitted. The first two are as follow:—

"And will the great eternal God
On earth establish his abode?
And will he from his radiant throne
Avow our temples for his own?

"We bring the tribute of our praise,
And sing that condescending grace,
Which to our notes will lend an ear,
And call us sinful mortals near."

The next verse, the first in our book, commences, "*Our Father's* watchful care," &c.

HYMN 616. "How pleasant, how divinely fair."
HYMN 617. "Great God, attend, while Sion sings"—*Watts.*

The first and second parts of *Psalm* lxxxiv; the former entitled, "The Pleasure of Public Worship," from which two stanzas, 2 and 3, are excluded; the latter, "God and his Church; or, Grace and Glory."

The omitted third stanza, hymn 616, reads thus,—

"The sparrow chooses where to rest,
And for her young provides her nest:
But will my God to sparrows grant
That pleasure which his children want?"

HYMN 618. "Great is the Lord our God."—*Watts.*

"The Church is the Honor and Safety of a Nation." *Psa.* xlviii. First Part. Three stanzas, 4, 5, and 6, omitted. A nation might well be said to rest secure, to whom the language of the fifth stanza could be applied; and Dr. Watts has applied it to his native land:—

"When navies, tall and proud,
Attempt to spoil our peace,
HE sends his tempests *roaring loud,*
And sinks them in the seas!"

Similar in sentiment is that line of C. Wesley, in which he prays for the defeat of the French navy, when that nation was threatening to invade England, if by no other possible means,

"*Sink* them in the *Channel*, Lord!"

HYMN 619. "With glory clad, with strength array'd."
Tate and Brady.

The ninety-third *Psalm*, from the "New Version" of the Psalms of David, by the authors whose names are given.

HYMN 620. "How lovely are thy tents, O Lord!"—*C. Wesley.*

A paraphrase of the eighty-fourth *Psalm*.

HYMN 621. "Who Jesus our example know."—*C. Wesley.*

"Now Peter and John went up together into the temple at the hour of prayer." *Acts* iii, 1.

HYMN 622. "Great is our redeeming Lord."—*C. Wesley.*

A paraphrase of *Psalm* xlviii, containing ten stanzas; 1, 6, 9, and 10 of which, compose our hymn.

HYMN 623. "Behold thy temple, God of grace."
HYMN 624. "To Thee, thou high and lofty One."—*Mrs. Palmer.*

The latter was composed for, and sung at, the dedication of Mulberry-street Church, in the city of New-York.

HYMN 625. "Jesus, my God and King."—*C. Wesley.*

A Hymn to Christ the King, embracing eleven stanzas; the last four omitted. One of those excluded, verse 9, contains a fine description of the expulsion of the rebel angel from heaven. The expression in the last line,

"*Headlong hurl'd* to deepest *hell!*"

is particularly striking, *sense* and *sound* being as admirably combined as in any passage of our best English poets; while the alliteration in three out of five words, gives the line a finish that is exquisite, and almost inimitable:—

"THEE, when the Dragon's pride
To battle vain defied,
Brighter than the Morning Star,
Lucifer, as lightning fell,
Far from heaven, from glory far,
Headlong hurl'd to deepest hell!"

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground that didst weaken the nations!" *Isa.* xiv, 12. "I beheld Satan as lightning fall from heaven." *Luke* x, 18.

HYMN 626. "Earth, rejoice, the Lord is King."—*C. Wesley.*

Fourteen stanzas, entitled, "To be sung in a Tumult;" of which 1, 2, 9, 10, 11, and 12, compose our hymn. Whatever cause there formerly may have been for the use of this hymn, we rejoice to think that while the church is now employing the stanzas retained, in celebrating the victories of the cross, the omitted verses have become obsolete, for want of a "tumult" in which to sing them. The reader would, perhaps, be pleased to see two or three of the excluded stanzas; take the third, sixth, and eighth:—

"Roaring lion, own his power:
Us thou never canst devour,
Pluck'd we are out of thy teeth,
Saved by Christ from hell and death."

"Jesus greater we proclaim,
Him in us, than thee in them:
Thee their god he overpowers,
Thou art theirs, and Christ is ours."

"All thy hosts to battle bring,
Shouts in us a stronger King,
Lifts our hearts and voices high—
Hark! the morning stars reply."

Then follow the last four verses of our hymn.

HYMN 627. "Come, thou Conqu'ror of the nations."—*C. Wesley.*

This is a paraphrase of *Revelation* xix, 11–16: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war," &c. The fifth stanza omitted.

HYMN 628. "Father of boundless grace."—*C. Wesley.*

"It shall come, that I will gather all nations and tongues; and they shall come, and see my glory." *Isa.* lxvi, 18. The second stanza excluded.

HYMN 629. "Head of thy church, whose Spirit fills."—*C. Wesley.*

This is found under the head, "Hymns of Intercession." Eight verses; the second, seventh, and eighth, rejected.

HYMN 630. "Eternal Lord of earth and skies."—*C. Wesley.*

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself . . . . . that unto me every knee shall bow, every tongue shall swear." *Isa.* xlv, 22, 23.

HYMN 631. "Let Sion in her King rejoice."—*Watts.*

"God fights for his Church." *Psalm* xlvi, 6–11. The author wrote the second line of the first verse thus,—"Though *tyrants* rage," &c.

HYMN 632. "Arm of the Lord, awake, awake!"—*C. Wesley.*

"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." *John* xvi, 8. These four stanzas are selected from three different hymns for Whitsunday, or, "The Promise of the Father."

HYMN 633. "The heavens declare thy glory, Lord."—*Watts.*

"The Books of Nature and of Scripture compared; or, the Glory and Success of the Gospel." *Psalm* xix. Six stanzas; the last omitted, in which the poet changes the grammatical form, thus giving a forcible personal application to the singular pronoun in the last couplet:—

> "Thy noblest wonders here *we* view
> In souls renew'd, and sins forgiven:
> Lord, cleanse *my* sins, *my* soul renew,
> And make thy word *my* guide to heaven."

HYMN 634. "Saviour, whom our hearts adore."—*C. Wesley.*

The occasion of this hymn is indicated in its title, "On the American War." See page 216.

HYMN 635. "The law and prophets all foretold."
HYMN 636. "Jesus, the word bestow."
HYMN 637. "Saviour, we know thou art."
HYMN 638. "Lord, if at thy command."—*C. Wesley.*

These four hymns are from the author's unpublished poetry, now in the possession of the Wesleyan Conference, and were inserted in the Supplement added in 1830 to the English Hymn-book. The following hymns were inserted at the same time, and are from the same source:—621, 667, 676, 679, 686, 687, and the last two verses of 664.

HYMN 639. "Listen! O Sion! Jehovah hath spoken."
Mrs. Palmer.

A parody on "Daughter of Sion, awake from thy sadness!"

HYMN 640. "From Greenland's icy mountains."—*Bishop Heber.*

This beautiful hymn was originally intended to be

sung on occasion of Mr. Heber's preaching a sermon for the Church Missionary Society, in April, 1820.

HYMN 641. "Lord, haste to claim thy purchased right."
HYMN 642. "Go, holy book! thou word divine."
HYMN 643. "The God of heaven reveals to man."
HYMN 644. "As wave on wave, years pass away."—*Mrs. Palmer.*

HYMN 645. "Mercy, descending from above."—*J. Straphan.*

"For Sunday or Charity Schools!" In James Montgomery's "Christian Psalmist" the first and third stanzas of this hymn read thus:—

"Bless'd is the man whose heart expands
At melting Pity's call;
And the rich blessings of whose hands
Like heavenly manna fall."

"Be ours the bliss, in wisdom's way
To guide untutor'd youth;
And lead the mind that went astray
To virtue and to truth."

HYMN 646. "Come, let our voices join."—*W. Budden.*

This was first published in the "Evangelical Magazine" for 1795, with the initials "W. B.," entitled, "A Hymn, composed for the Use of the Congregation and Sunday-school Children, belonging to the Rev. Mr. Ashburner's Meeting, Poole, Dorset." There are in the Hymn-book some verbal alterations, and the omission of the second stanza and chorus:—

CHILDREN.

"When wand'ring far astray,
In paths of vice and sin,
You kindly pointed out
The danger we were in.

"CONGREGATION.

"To God alone be all the praise,
Who turns your feet from sinful ways."

HYMN 647. "Thou, who didst with love and blessing."
Jane Taylor.

"A Public Hymn for the Teachers," from a small tract of "Original Hymns for Sunday Schools. By Ann and Jane Taylor."

HYMN 648. "Hail the day that sees Him rise."—*C. Wesley.*

"A Hymn for Ascension Day." See hymn 582, for some observations on the first line of verse 2,—

"There the *pompous* triumph waits."

HYMN 649. "Sons of God, triumphant rise."—*C. Wesley.*

On the Lord's Supper; to be used "After the Sacrament." Eight stanzas; of which 1, 2, 3, and 8, compose our hymn.

HYMN 650. "Father, God, we glorify."—*C. Wesley.*

For our Lord's Resurrection.

HYMN 651. "What equal honors shall we bring."—*Watts.*

"Christ's Humiliation and Exaltation." *Rev.* v, 12. Some verbal alterations, and one stanza, the fourth, omitted.

HYMN 652. "God is gone up on high."—*C. Wesley.*

For Ascension Day.

HYMN 653. "Coming through our great High Priest."—*C. Wesley.*

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." *Heb.* vii, 25.

HYMN 654 "Come, Holy Spirit, raise our songs."—*C. Wesley.*

"For the Day of Pentecost:" twelve stanzas, 5, 6, 7, 8, and 9, of which, form verses 4, 5, 6, 7, and 8, of our hymn; the rest are excluded. About the authorship of the first three verses there is some uncertainty. "They appear," says Mr. Burgess, "in a collection of Psalms and Hymns, published in 1800, by Robert Carr Brackenbury, Esq., and were possibly composed by that gentleman."

HYMN 655. "Creator, Spirit, by whose aid."—*Dryden.*

A paraphrase of the Latin hymn, "*Veni, Creator Spiritus,*" of St. Ambrose, bishop of Milan, in the fourth century. There are some alterations in it stands in the Hymn-book, and two stanzas omitted.

The Rev. J. Chandler, of Corpus Christi College, Oxford, who translated, and published in 1837, a collection of "Hymns of the Primitive Church," says, that in the primitive times each day, or twenty-four hours, was "parceled out" into eight services, there being a service at the end of every three hours: "to wit, first, Nocturn, 12 at night; second, Matins, 3 in the morning; third, Ad Primam, 6 A. M.; fourth, Ad Tertiam, 9 A. M.; fifth, Ad Sextam, 12 in the day; sixth, Ad Nonam, 3 in the afternoon; seventh, Vespers, or Evensong, 6 P. M.; eighth, Completorium, or Conclusion, 9 P. M."

"Ad Tertiam, or 9 A. M., is invariably a hymn to the Holy Spirit, as being the hour in which, on the day of Pentecost, he came down on the apostles. This seems to have been observed from the very earliest times; most likely the '*Veni Creator,*' of St. Ambrose, was merely a new hymn written by him on a subject already familiar to the church, from the apostles downward."

Hymn 656. "Jesus, we on the words depend."—*C. Wesley.*

"These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." *John* xiv, 25, 26, 27.

Hymn 657. "Sovereign of all the worlds on high."—*Doddridge.*

"A Filial Temper, the Work of the Spirit, and a Proof of Adoption." *Gal.* iv, 6. The last stanza omitted. The author wrote the third line, first verse, thus,—

"Nor, while *a worm would raise its head.*"

There are other emendations, the most important of which are in the second verse, which originally read as follows:—

"My Father God! *how sweet* the sound!
How tender and how dear!
Not all the *melody* of heaven
Could so delight *the* ear."

Hymn 658. "Eternal Spirit, come."
Hymn 659. "Father, glorify thy Son."—*C. Wesley.*

The latter founded on *John* xiv, 16, 17: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." One stanza omitted from hymn 658, and two from 659.

HYMN 660. "Though nature's strength decay."—*Olivers.*

Second and third parts of hymn 270, which see.

HYMN 661. "Eternal Source of every joy."—*Doddridge.*

"The Year crowned with the Divine Goodness." *Psalm* lxv, 11. For New-Year's Day.

HYMN 662. "Wisdom ascribe, and might, and praise."
C. Wesley.

The first of the author's New-Year Hymns. Six stanzas; the third, fourth, and sixth, excluded. There are few more beautifully sublime passages in our Hymn-book than the fourth stanza, especially the last line. The idea of the poet is that of a sinner weighed in the "balance" of the gospel, and found wanting: the beam begins to preponderate, a soul is about to topple into hell; but, hark! the "remnant" are praying, the Holy Ghost is groaning, the Son interceding, the Father becomes propitious, and the swift-winged angel of mercy executes his commission by touching the quivering scale, and, lo! that soul is saved:—

> "Still in the doubtful balance weigh'd,
> We trembled, while the remnant pray'd;
> The FATHER heard his Spirit groan,
> And answer'd mild, It is my Son!
> He let the prayer of faith prevail,
> *And Mercy turn'd the hov'ring scale!*"

The term "remnant" in the second line probably refers to *Romans* ix, 27: "Though the number of the children of Israel be as the sand of the sea, a REMNANT shall be saved."

HYMN 663. "God of my life, through all my days."—*Doddridge.*

"Praising God through the whole of our Existence."

Psa. cxlvi, 2. This is a delightful hymn; through the third verse there runs a strain of delicate but expressive thought, quite in keeping with the solemnity of the subject:—

> "When *death* o'er *nature* shall prevail,
> And all *the powers of language* fail,
> *Joy through my swimming eyes shall break,*
> *And mean the thanks I cannot speak.*"

HYMN 664. "Jesus, was ever love like thine?"—*C. Wesley.*

"Jesus, when he had cried with a loud voice, yielded up the ghost," [dismissed his spirit. *Gr.*] *Matt.* xxvii, 50. The first verse is founded on this text, in the author's Scripture Hymns; the last two verses are from his unpublished poetry.

HYMN 665. "Tremendous God, with humble fear."—*C. Wesley.*

"It is appointed unto men once to die." *Heb.* ix, 27. This hymn was originally published in the Arminian Magazine in 1780. The sentiment of the last line of the second verse, is, we think, too unguarded. Man is *not*

> "Born *only* to lament and die!"

HYMN 666. "I call the world's Redeemer mine."—*C. Wesley.*

"I know that my Redeemer liveth, and that he shall stand at the last day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my veins be consumed within me." *Job* xix, 25–27. Charles Wesley, by adopting the idea and language of the translators of the authorized version of the Bible, "*though* after my skin *worms* destroy this *body*," (the italicized

words not being in the original text,) has in this hymn fallen into the universal vulgar error that *worms* destroy the human body after sepulture in the earth. His language in verses 2 and 4 is,—

"And though the *worms this skin devour.*"
"Then let the *worms demand their prey.*"

Among the authors of our hymns, two others, Watts and Hart, in hymns 554 and 570, have used similar expressions, which are neither found in the original Scriptures, nor founded upon fact.

HYMN 667. "May not a creating God."—*C. Wesley.*

From the author's unpublished manuscripts. See hymn 635, &c.

HYMN 668. "Almighty Maker of my frame."—*Steele.*

A paraphrase of *Psalm* xxxix, embracing thirteen stanzas, which open thus:—

"When I resolved to watch my thoughts,
To watch my words and all my ways,
Lest I should with unwary faults
Offend the God my life should praise;

"In mournful silence long restrain'd,
My thoughts were press'd with sacred grief;
My heart with sad reflection pain'd,
In silence found no kind relief.

"While thus the inward anguish burn'd,
My straiten'd speech at length found way;
My tongue in broken accents mourn'd
Before my God, and tried to pray."

Then follow in consecutive order the four stanzas that compose our hymn: the last six, and the above three, being omitted.

HYMN 669. "O when shall we sweetly remove."—*C. Wesley.*

A Funeral Hymn of six stanzas; the third and sixth excluded. The former stanza, in lines four and eight, contains sentiments characteristic of the brothers Wesley on the subject of dying. Death to them was a familiar topic. They frequently expressed a desire to "cease at once to work and live." The verse reads thus:—

"Who then upon earth can conceive,
The bliss that in heaven they share;
Who then the dark world would not leave,
And *cheerfully die to be there?*
O Saviour, regard our complaints,
Array'd in thy majesty, come,
Fulfill the desire of thy saints,
And *suddenly gather us home!*"

HYMN 670. "Lord of the wide, extensive main."—*C. Wesley.*

"To be sung at Sea." The last verse omitted. This hymn was probably composed by our poet previous to his and his brother's mission to America, and in view of their departure from their native land. Hence the propriety of the language of the second stanza:—

"For Thee *we* leave our native shore—
We, whom thy love delights to keep—
In *other worlds* thy works explore,
And see thy wonders in the deep."

HYMN 671. "Give me the wings of faith, to rise."—*Watts.*

"The Examples of Christ and the Saints."

HYMN 672. "Where shall true believers go."—*C. Wesley.*

From "Hymns for Children," entitled, "Of Heaven."

HYMN 673. "Father of all, thy care we bless."—*Doddridge.*

"God's Gracious Approbation of a Religious Care of our Families." *Gen.* xviii, 19. The author wrote the first line of the hymn,—"Father of *men*," &c.

HYMN 674. "God of eternal truth and love."—*C. Wesley.*

"At the Baptism of a Child." The second stanza omitted.

HYMN 675. "How large the promise, how divine."—*Watts.*

"Abraham's Blessing on the Gentiles." *Gen* xvii, 7; *Rom.* xv, 8; *Mark* x, 14.

HYMN 676. "Lord of all, with pure intent."—*C. Wesley.*

From the author's unpublished poetry. See hymn 635, &c.

HYMN 677. "See Israel's gentle Shepherd stand."—*Doddridge.*

"Christ's Condescending Regard to Little Children." *Mark* x, 14. The fourth and fifth verses omitted: the former we insert:—

"Ye little flock, with pleasure hear:
Ye children, seek his face;
And fly with transport to receive
The blessings of his grace."

HYMN 678. "The Saviour, when to heaven he rose."—*Doddridge.*

"The Institution of a Gospel Ministry from Christ." *Eph.* iv, 11, 12. "For the Ordination or Settlement of a Minister." Seven stanzas; the first, and the moity of the third and fourth omitted. The last two verses are inserted as written by the author:—

"Hence sprung th' *apostles'* honor'd name,
Sacred beyond heroic fame;
Hence dictates the *prophetic* sage,
And hence the *evangelic* page.

"In lowlier forms, to bless our eyes,
Pastors from hence, and *teachers* rise;
Who, though with feebler rays they shine,
Still gild a long-extended line."

HYMN 679. "Jesus, thy servants bless."—*C. Wesley.*

From the author's unpublished manuscripts. See hymn 635, &c.

HYMN 680. "O God! how often hath thine ear."—*W. M. Bunting.*

"The Covenant with God renewed. A Hymn for the New Year." This was originally published by the author in the Wesleyan Methodist Magazine, for 1824.

HYMN 681. "O how shall a sinner perform."—*C. Wesley.*

This is found under the head, "In Temptation."

HYMN 682. "O happy day that fix'd my choice."—*Doddridge.*

"Rejoicing in our Covenant Engagements to God." 2 *Chron.* xv, 15. The author wrote the last couplet of the fourth verse thus,—

"With ashes who would grudge to part,
When call'd on angels' bread to feast?"

Blessed is the man, says Mr. Montgomery, who can take the words of this hymn, and make them his own, from similar experience.

HYMN 683. "Hark, my soul! it is the Lord."—*Cowper.*

This beautiful hymn is founded upon our Saviour's

second question to Simon Peter, "Lovest thou me?" *John* xxi, 16.

HYMN 684. "Thou sweet-gliding Kedron, by thy silver streams." *De Fleury.*

The Garden of Olivet. One stanza, the fourth, omitted. The first line of the hymn has been the subject of comment and criticism. The authoress wrote, "Thou *soft-flowing* Kedron, by thy silver *stream;*" not "sweet-gliding streams," as in the Hymn-book, neither of which descriptions are very characteristic of the muddy streamlet that flows only about three months in the year, during the heavy rains. The second stanza also is objectionable, the sentiments being rather vapid; and, in the last couplet, far-fetched and unnatural.

HYMN 685. "Thou Fount of every good required."—*Mrs. Palmer.*

HYMN 686. "Lord, whom winds and seas obey."
HYMN 687. "Lord of earth, and air, and sea."—*C. Wesley.*

From the author's inedited poetry. See hymns 635, &c.

HYMN 688. "O Thou that hangedst on the tree."—*C. Wesley.*

"Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die." *Psalm* lxxix, 11. A hymn for condemned malefactors, containing fourteen stanzas; 2, 3, 12, 13, and 14 of which, are omitted. The first of these reads thus,—

"Outcasts of men, to thee we fly,
To thee who wilt the worst receive,
Forgive, and make us fit to die;
Alas! we are not fit to live."

The dilatation on *faith*, in verses 3, 4, and 5, is one of the most admirable expositions of cardinal doctrines

of our holy religion to be found in the book, and in poetry, as well as piety, is worthy of the distinguished author.

Hymn 689. "Hail, Father! whose creating call."—*S. Wesley, Jun.*

"A Hymn to God the Father." This is one of four excellent hymns by the same poet, entitled respectively, as the above, then, "to God the Son," "to God the Holy Ghost," and, "to the Trinity, Three Persons in one God." These are all, except the last, inserted in the Wesleyan Hymn-book.

Hymn 690. "Hail, co-essential Three!"—*C. Wesley.*

To the Trinity, found under the head, "Hymns and Prayers to the Trinity."

Hymn 691. "Infinite God, to thee we raise."—*C. Wesley.*

This is an elegant paraphrase of that sublime devotional piece in the Liturgy of the Protestant Episcopal Church,—*Te Deum laudamus.* "It is questionable," says Mr. Benjamin Love, in his Records of Wesleyan Life, "whether there is any production merely human, worthy of being considered a rival to the *Te Deum;* and that person must be dead indeed to every spiritual feeling and emotion who can utter with his lips its touching sentences, and remain in heart unaffected and unimpressed; who can repeat the solemn truth, 'We believe that Thou shalt come to be our Judge,' and not be unmoved;" or sing, in the strain of the Methodist poet,—

> "And Thou, with judgment clad, shalt come
> To seal our everlasting doom."

This paraphrase on the *Te Deum* has been ascribed

to Dryden; but his version is far inferior to C. Wesley's; it is in the usual decasyllabic verse, and commences thus,—

"Thee, sovereign God, our grateful accents praise;
We own thee, Lord, and bless thy wond'rous ways."

HYMN 692. "God is a name my soul adores."—*Watts.*

From the author's *Lyric Poems*, entitled, "The Creator and Creatures." Two stanzas, second and sixth, omitted; the latter of which is here given:—

"Thrones and dominions round Thee fall,
And worship in submissive forms;
Thy presence shakes this lower ball,
This little dwelling-place of worms."

HYMN 693. "The Lord Jehovah reigns."—*Watts.*

The original title to this is, "The Divine Perfections." The author wrote the first couplet of verse 3 thus,—

"Through all his *ancient* works
Surprising wisdom shines;"

and the first line of the fourth verse,—

"And will this *mighty* King."

HYMN 694. "Lord of the sabbath, hear our vows."—*Doddridge.*

"The Eternal Sabbath." "There remaineth, therefore, a rest to the people of God." *Hebrews* iv, 9. Doddridge wrote the last line of the first verse,—

"The songs which from *the desert* rise."

HYMN 695. "Again our weekly labors end."—*J. Stennett.*

The same as hymn 529, on which see our remarks.

HYMN 696. "Far as creation's bounds extend."—*Merrick.*

A paraphrase of *Psalm* cxlv, 9–13, 15–19. The author wrote the first couplet of verse 2 thus,—

> "The splendors of thy kindom tell,
> Delighted on thy wonders dwell;"

and the last couplet of the third verse thus,—

> "Thy ways eternal justice guides
> And mercy o'er thine act presides."

HYMN 697. "Eternal depth of love divine."—*J. Wesley.*

A translation from the *German,* entitled "God with us," containing eight quatrains; the sixth and seventh omitted. They are here subjoined: —

> "Still on thee, Father, may we rest!
> Still may we pant thy Son to know!
> Thy Spirit breathe into our breast,
> Fountains of peace and joy below.
>
> "Oft have we seen thy mighty power,
> Since from the world thou mad'st us free;
> Still may we praise thee more and more,
> Our hearts more firmly knit to thee."

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